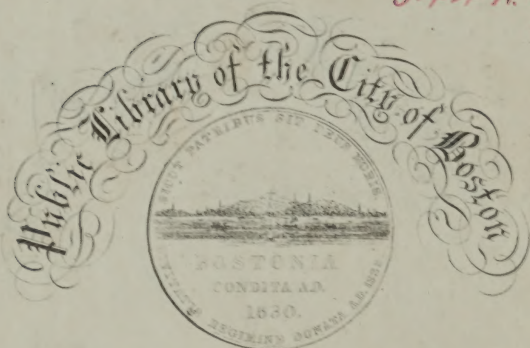




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# OFFICIAL CALENDAR OF THE CHURCH:

CONTAINING

AN EXPOSITION OF THE SEVERAL OFFICES,

ADAPTED FOR VARIOUS OCCASIONS OF

PUBLIC WORSHIP,

TOGETHER WITH THE

EPISTLES AND GOSPELS FOR EACH SABBATH AND FESTIVAL OF THE  
ECCLESIASTICAL YEAR;

WITH AN

Analysis of the Lessons:

COMPILED FROM THE WORKS OF

REV. JOHN BOYS, D.D., DEAN OF CANTERBURY, A.D. 1829.

WITH ADDENDA,

EXHIBITING THE CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES;  
CORRECTED LISTS OF THE CLERGY; A HISTORY OF THE MINISTERIAL SUCCESSION, FROM ARCH-  
BISHOP PARKER UP TO THE APOSTLES, THROUGH THREE CHANNELS, VIZ: ANGLICAN,  
GALLICAN, AND ITALIAN. ALSO, A VIEW OF THE PRESENT CONDITION  
OF THE EASTERN CHURCHES, ETC. ETC.

BY

A PRESBYTER OF THE DIOCESE OF OHIO.

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PHILADELPHIA:

PRINTED BY KING & BAIRD, No. 9 Sansom Street.

1849.

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OFFICIAL

# CALENDAR OF THE CHURCH

AS RECEIVED OF THE SEYMOUR OFFICE



62340

LEGE ET AGE; VIVE ET VALE.



## A WORD TO THE READER.

GOOD books, like good wine, increase in value as they increase in years.

The Bible is at once the oldest and the best of books; and the Prayer Book, which, in its present form, has stood the test of several centuries, commands the admiration of christendom.

As the Church is the pillar and ground of the truth, so the Prayer Book, being the mouth and voice of the Church, is the means of manifesting the truth, and of fostering pure devotion. Its offices are appropriate, simple, and sublime. Its platform is an open Bible, an apostolic ministry, and a form of public worship, which is at once scriptural, catholic, and uniform. Scriptural in its language and teachings; catholic in its objects, embracing all possible subjects of prayer and praise; and uniform in regulating the devotions of the Church the world over, protecting the people from the caprice of the eccentric and the neglect of the slothful, which might introduce folly, or omit matters of importance, in conducting public worship.

The influence of our Liturgy is becoming so considerable upon the popular mind, that our accessions from the ranks of the clergy and laity of other denominations professing Christianity around us are daily increasing, and render extremely useful and valuable all publications tending to illustrate the doctrines and discipline of the Church.

The work, from which the following expositions are compiled, is possessed of sufficient merit to render recommendations unnecessary.

In its teachings concerning the sinner's justification, it is clear and explicit; in its exhibition of the value and authority of the ministry and means of grace it occupies high ground, and maintains it with "the two edged sword;" in its exposition of the ridiculous ceremonies and heretical dogmas of Papal Rome, it is bold and decided.

In order to retain something of that inexpressible worth which is lost by changing the dress of these old authors, we shall give the preface and a few other passages without alteration.

TO THE VIRTUOUS AND WORTHY KNIGHT,

SIR JOHN BOYS, OF CANTERBURY,

MY VERY GOOD UNCLE,

GRACE AND PEACE.

SIR:

You did first plant my studies, Archbishop Whitegift, that president of piety, watered them, and God gave the increase. To God, as the fountain of all goodness, I consecrate all that I have; to your happy memories, as to the conduites of much good, I dedicate this ensuing Pastill, especially to your selfe surviving, as to my best Patron in Cambridge, where the foundation of this worke was laid; unto yourselfe, as to the chiefe procurer of that small benefice, where the frame was raised; unto yourselfe, as to the lively patterne of that doctrine which is here delivered.

Accept it as your owne, for it bears your name, and resembling you much, endeavours to honour you long; so you shall encourage me daily to lessen my debt to the Church, and increase my obligations to your owne selfe,

That living and dying I may continue your most bounden nephew,

JOHN BOYS.





## EPISTLE DEDICATORY,

TO THE EXPOSITION OF THE PROPER PSALMS FOR CERTAIN DAYS.

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*To the very religious and every way noble Knight, SIR THOMAS WATTON, of Bocton Malherbe, son and heir to the Rt. Hon. Lord Watton, Baron of Marleigh, one of the most honourable Privy Council, &c. &c.*

SIR:

As the Scriptures excell other writings in verity; so do the Psalmes excell the other Scriptures in variety: for whereas some sacred books are legal, as the penteteuche of Mōses; others historical, as the Kings, Chronicles, and Acts; a third kind propheticall, as the vision of Esay, Sermons of Jeremy, and Revelation of St. John; a fourth evangelicall, as the Gospels and Epistles; the Psalter, (as Augustine, Basil, Euthymius, and other ancient Doctors honour it,) is a common treasure house of all good arguments and instructions; and in this respect aptly termed, *the Soules Anatomie, the Lawes Epitomy, the Gospel's Index*; in one word, *the Register, Enchiridion, Summary pith*, and, as it were, *Briefe of the whole Bible*.

Upon this ground, the Church, in olden time, dividing the Psalmes into seven portions, enjoyned that they should be read in Divine service (thorow) once every weeke; and in our time, parting them into thirty, once every moneth; whereas, other parts of Holy Writ are read thorow but once in the yeare. And the Novelists, howsoever they mislike bare reading of chapters, approve, notwithstanding, by their positions and practice, singing of Psalmes in the congregation. By which it doth appeare, that nothing is esteemed generally more necessary for the worship of God, than the word of God; and no parcell of the word more full and fit, than the Psalmes; unto which I will adde, that no Psalmes are more profitable, than

*the proper*, as unfolding the foure chiefe mysteries of holy beliefe, namely, Christ's Incarnation, Passion, Resurrection, and Ascension.

An exposition whereof, I have begun in the name of the Lord Jesus, and that, for His Sion's sake; the which I dedicate to your worthy selfe, as being a noble Theopilus, that is, a true servant of God, and observant of His Church; affected so right honestly (which is right honourably) to her doctrine and discipline, that your humble comportment in God's house, giveth unto the world good hope that you will become an open book of unfained devotion and piety.

Now the God of all comfort, according to the multitude of his mercies, and riches of his glory, bless you and your honourable family, that you may long enjoy good dayes on earth, and hereafter, eternal happiness in heaven.

Yours, in all good offices of dutie and love,

JOHN BOYS.

*Hollingbourn, April 2.*

## THE SENTENCES.

When the following sentences are read by the officiating minister, the people rise, in token of their reverence for the word of God, and they remain standing during the following exhortation, out of respect for the sacred office of him, who addresses them in God's name. There is no part of the services which has more influence in promoting that decent behaviour which distinguishes the congregations of the Episcopal Church from all others, than these sentences. It may be well to observe that it is the usage of the people of this Church to rise, and continue standing on three other occasions, viz. :

1st. The reading of the Gospel.

2nd. Whenever the minister addresses them.

3rd. Whenever they participate in certain parts of the service, as the Psalter, the Creed, and the Psalms and Hymns in metre.

The Lord is in his holy temple :

Let all the earth keep silence before him.

From the rising of the sun,

Even to the going down of the same,

My name shall be great among the Gentiles ;

And in every place,

Incense shall be offered to my name,

And a pure offering ;

For my name shall be great among the heathen,

Saith the Lord of hosts.

Let the words of my mouth,

And the meditation of my heart,



Be alway acceptable in thy sight, O Lord!  
My strength, and my Redeemer.

When the wicked man turneth away from his wickedness that  
he hath committed,  
And doeth that which is lawful and right,  
He shall save his soul alive.

I acknowledge my transgressions,  
And my sin is ever before me.

Hide thy face from my sins,  
And blot out all mine iniquities.

The sacrifices of God are a broken spirit,  
A broken and a contrite heart, O God, thou wilt not despise.

Rend your heart, and not your garments,  
And turn unto the Lord your God;  
For he is gracious and merciful,  
Slow to anger, and of great kindness,  
And repenteth him of the evil.

To the Lord our God, belong mercies and forgivenesses; though  
we have rebelled against him; neither have we obeyed the voice of  
the Lord our God, to walk in his laws which he set before us.

Oh Lord! correct me; but with judgment; not in thine anger,  
lest thou bring me to nothing.

Repent ye; for the kingdom of God is at hand.

I will arise and go to my Father, and will say unto him, Father!  
I have sinned against heaven and before thee, and am no more  
worthy to be called thy Son.

Enter not into judgment with thy servant, oh Lord! for in thy  
sight shall no man living be justified.

If we say we have no sin, we deceive ourselves, and the truth is  
not in us; but if we confess our sins, God is faithful and just, to  
forgive us our sins, and to cleanse us from all unrighteousness.

## THE MINISTER'S INVITATORY.

*"At what time soever a sinner doth repent," &c.*

All these texts of holy writ, premised, are (as it were the bells of Aaron) to stir up devotion, and to toll all into God's house.

The whole ring consists of two notes: { Man's misery.  
God's mercy.

The which are two chief motives unto prayer, as we find,

*Precept:* Matt. vi. 9. "Pray ye after this manner, 'Our Father which art in heaven,'" admonishing us of our divine adoption "pater noster;" and of our being strangers or wanderers on earth, "who art in heaven;" that we may feel our need of aid, because pilgrims; and at the same time, have faith in seeking it, because we are sons of God.

*And Pattern,* Luke xv. Want and woe in the lewd son, pity and plenty in the good father, occasioned repentance, never repented of. *Of the one*, it is commonly said, "*Oratio sine malis, est quasi avis sine alis:*" (A prayer without ills, is like a bird without wings.) *Of the other*, "I will come into thine house even upon the multitude of thy mercy." Ps. v. 7. "To thee will I sing, because thou art my refuge, and merciful God;" in the vulgar Latin, "*Deus meus, misericordia mea.*" Whereupon Augustine "*O nomen! sub quo nemini desperandum est.*" (Oh name! under which no one should despair.)

Wherefore the minister, under a due consideration of both, exhorteth the people in an Apostolical style, to confess their sins humbly to the Lord, who is *able* to hear, because "*almighty*," and willing to hear, because "*most merciful*."



## THE CONFESSION OF SINS.

*"Almighty and most merciful Father! we have erred," &c.*

The matter and manner of which confession all other liturgies approve, both *ancient* (as the liturgies of St. James, of St. Basil, of the Syrians, of the Ethiopians,) and *modern*, (as the Scottish, Genevan, English Admonitioner's set form of Common Prayer, Italian, Spanish, and Dutch,) all which allot confession of sin a place, and a principal place. The reason thereof is taken out of God's own book, Prov. xviii. 17, "*Justus in exordio sermonis accusator est sui.*" (The just man in the beginning of his speech is an

accuser of himself.) So read St. Ambrose, Sermon 4, on the 118<sup>th</sup> Psalm, and St. Hierom, lib. 1, contra Pelagian, and Melanethon in loc., and from the practice of God's own people, the Jews, as that noble gentleman, Philip Mornai, notes, lib. 1, de missa, caput 3.

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#### THE DECLARATION OF REMISSION OF SINS.

*"Almighty God, the Father of our Lord Jesus Christ, who," &c.*

The novelists mislike the minister's absolution, and therefore in the conference at Hampton Court, January 14<sup>th</sup>, 1603, they gained so much as to have it in a more mild term, called "Remission of sins:" Herein resembling the people of Bengala, who are so much afraid of tigers, as that they dare not call them *tigers*, but give them other gentle names.

Concerning absolution, see Gospel for 19<sup>th</sup> Sunday after Trinity.

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#### THE LORD'S PRAYER.

*"Our Father! who art in heaven, hallowed be," &c.*

This prayer excels all others in many respects, as being the Gospel's Epitome, compiled by wisdom itself; so large for matter, so short for phrase, so sweet for order, as that it deserveth worthily to have both the best and the most place in our Liturgy: the *first* as guide to the rest; the *most*, as a necessary compliment to supply whatever is wanting in other parts. Therefore it is used at the head of the litany, at the end of the communion, at the end of baptism, and at the end of other sacred actions, (as one fitly says,) "*Sanquam salomnium divinatorum officiorum;*" (as if it were the salt of all the divine offices).

It hath three parts: { A proeme, "Our Father," &c.  
 { A petition, "Hallowed be thy name," &c.  
 { A conclusion, "For thine is the kingdom," &c.

In the first, note these three things required in an absolute agent: { *The will*, { Because he is *ours*: for every one wisheth well to his own.  
 { *Skill*, { Because a *Father*: "your father knoweth whereof you stand in need." Matt. vi. 8.  
 { *Power*, { Because *in heaven*: "strength cometh from heaven." Matt. iii. 13.

So, if we ask, we shall have; if we seek, we shall find; if we knock, it shall be opened to us, because God is a *Father*, *our father*, and *our father in heaven*.



“Our,” admonisheth us of mutual love, for without love, there is no true faith, no true prayer. Rom. xiv. 23. As the serpent doth cast up all his poison, before he drinks, so we must disgorge our malice before we pray.

“Father;” used here rather essentially than personally.

God is our Father in creation. Deut. xxxii. 6.

in education. Essay, i. 2.

in instruction, { inwardly, by his spirit. Rom. viii. 26.  
outwardly, by his preachers. Matt. x. 20.

in compassion. Ps. ciii. 13.

in correction. Heb. xii. 6. “Qui excipitur e numero flagelatorum, excipitur e numero filiorum.” (Whosoever is excepted from the number of the scourged, is excepted from the number of the sons.)

in years. Dan. vii. 9.

But principally a father in respect of his adoption. Rom. xv. 16.

“In heaven,”	{	<i>Mystically,</i>	{ As Ambrose and Augustine construe it in holy men of heavenly conversation, who are his proper temples, and houses in which he will dwell. John xiv. 23.
		<i>Material,</i>	{ As others generally construe it, for although he be present every where, yet he doth manifest himself to the blessed angels in heaven, and to us in glory from heaven. Ps. xix. 1; Gen. xix. 24; 1 Thes. iv. 16.

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### THE PETITION.

The Petition hath six branches, whereof three concern our love, wherewith we love God, in himself, and three, wherewith we love ourselves in God: In sign thereof, the pronoun “thy” is affixed to the three first, “*thy* name, *thy* kingdom, and *thy* will;” but the pronouns “us and ours” to the rest; “*our* bread, *our* trespasses, and lead *us* not.”

Or as others divide it, { Precatio bonorum (prayer for good things.)  
Deprecatio malorum (deprecation of ills.)

A request for good things.	{	1st. God's glory	{ “Hallowed be thy name,” “Thy kingdom come.”
		2d. Our good	{ Spiritual, “Thy will be done.” Natural, “Give us this day our daily bread.”
A deprecation of evil of two sorts.	{	Malum culpæ, an evil which is sin.	{ <i>Past</i> , “Forgive us our trespasses.” <i>Future</i> , “Lead us not into temptation.”
		Malum culpæ, punishment for sin, “deliver us from evil.”	{ <i>Internal</i> , A hellish conscience. <i>External</i> , Bodily dangers. <i>Eternal</i> , Everlasting death.

In one word, from all that thou seest evil for us, be it prosperity

or adversity; so we pray in the Litany, "good Lord! deliver us in all time of our tribulation, in all time of our wealth, &c.:" for we are not as yet in that good place where we shall suffer no evil.

Ramus hath observed that this prayer answereth to the Decalogue.

God is "our *Father*," therefore we must have no other gods.

"In *heaven*," therefore, no graven image.

"*Hallowed* be thy name," therefore, take not that name in vain.

"*Thy* kingdom come," { Therefore we must sanctify the Sabbath, and

"*Thy* will be done." { worship him according to his word.

"Give us this day our { Therefore, having enough, we may rather be  
daily bread." { helpful and honour our parents, than hurt  
ful, by wronging our neighbour.

{ In deed, { "thou shalt not kill,  
                  { thou shalt not  
                  { steal, thou shalt  
                  { not commit adul-  
                  { tery."  
                  { In word, { "thou shalt not bear  
                          { false witness."

"Lead us not into temptation," { That we covet not our neigh-  
  { bour's goods.

"Forgive us our trespasses," therefore are we bound to keep the whole law: which occasioned Luther to say "*Docet oratio dominica nos esse quotidianos peccatores, et totam vitam esse penitentia.*" All our life is nothing else but a lent, to prepare ourselves against the Sabbath of our death, and Easter of our resurrection.

#### THE CONCLUSION.

It contains { A reason for our prayer, "For thine is the kingdom."  
                  { A testimony of our assurance that God will hear our prayer, "Amen."

"Thine is:" Earthly Princes have kingdom, power and glory from God, Dan. ii. 37; but God hath all these from, and in himself, 1 Chron. ii. 9, 11. Seeing he hath interest in all things, it is our duty to come to him for everything: and as he hath right to all, so power to dispose of all; and therefore we cannot do anything we desire, but by power received from him. And, if his be the power and kingdom, then it followeth necessarily, that his is all the glory. Therefore we must invoke his holy name, that hereby we may give him his due. This one duty is the Alpha and Omega; first we must *beg* "hallowed be thy name," then, we must *perform* "thine is the glory." "Forever:" As the wicked, if he could live forever, would sin forever, so the good man, if God should suffer him to breathe on earth for ever, would not cease to serve him for ever and ever.

"Amen:" *Let it be so*; the "ipse dixit" of faith; the word, in which all the promises concentrate; Prayer knocks at the door, but faith seizes the door by this handle and forces an entrance. As the bright sceptre of King Ahasueres, raised and gave hope to his suppliant queen, so do the promises of the gospel, glittering in this word, as if here collected in a focus, give hope and assurance to the believer. While to the unbeliever, this little word comes forth as the concentrated expression of all the curses of the Bible; it is, as it were, the voice of God uttered by his own lips, and it says to him, "not one word of this prayer hast thou heard," for his thoughts, being engrossed with the world's business, he closed his ear, lest the preacher's voice disturb his carnal dreams; or if perchance he listened; then this voice says to him, "not one petition hast thou understood, not one promise dost thou believe;" the unbeliever's "amen," is an imprecation of the spirit of God, uttered by the victim himself, calling down heaven's indignation upon an impudent, insolent, besotted fellow, who, like Satan in the book of Job, thrusts himself forward among better folk, and with his clotted hair and unwashed face, and ragged garments, and foul breath makes discord and jargon in the melodious harmony of the faithful by his coarse, rough "Amen."

This word is the seal of all our petitions, to make them authentic, importing both assent and assurance that our requests shall be granted, and therefore this "Amen" is of more value than all the rest, by as much as our faith is more excellent than our desire: for it is a testification of our faith, whereas all the petitions are only testifications of our desire.



## LUDOLPHUS' PARAPHRASE.

"Pater Noster!" Excelsus in creatione, suavis in amore, dives in hæreditate: "qui in cœlis;" speculum æternitatis, corona jucunditatis, thesauris felicitatis: "Sanctificetur nomen tuum;" ut nobis sit mel in ore, melos in aure, jubilum in corde. "Adveniat regnum tuum;" non illud modo potentia, quod nunquam evertitur, sed istud gratia, quod sæpius avertitur; adveniat ergo jucundum sine permixtione, tranquillum sine perturbatione, securum sine amissione. "Fiat voluntas; non *nostra*, sed *tua*;" "sicut in cœlis;" ab Angelis, sic etiam in terra ab hominibus; ut omnia quæ non amas, odio habeamus; quæ diligis, diligamus; quæ tibi placent, impleamus:



“Panem;” doctrinalem, sacramentalem, victualem. “Nostrum;” sed ne putetur a nobis, dicimus “da nobis:” “quotidianum” qui sufficiat nobis. “Et dimitte nobis debita nostra;” quæcunque contra te commissimus, aut contra proximos; aut contra nosmetipsos. “Sicut et nos dimittimus debitoribus nostris;” qui nos offenderunt, vel in verbis, vel in personis, vel in rebus. “Et ne nos inducas in tentationem mundi, carnis, Diaboli. “Sed libera nos a malo, præsentis, præteriti, futuro. Hæc potes, quia “tuum est regnum, et potentia:” hæc vis, quia “tua gloria, nunc, et in secula.” Amen.

The pith and beauty of this paraphrase cannot be translated into English. There is something inexpressibly significant in the sentence,

“Sanctificetur nomen tuum;” ut nobis sit mel in ore, melos in aure, jubilum in corde.

The best translation that occurs to the compiler is, “Let thy name be hallowed, “that it may be honey in our mouth, melody in our ear, joy in our heart.”

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#### PSALMS LI. 15.

*“Lord, open thou my lips, and my mouth shall show forth thy praise.”*

As man is a little world in the great, so the tongue is a great world in the little. Nihil habit medium; aut grande malum est, aut grande bonum. If good (as Eunapius said of that famous Rhetorician) “a walking Library, a whole University of edifying knowledge:” but if bad, (as St. James doth tell us) “a world of wickedness.” No better dish for God’s public service, when it is well seasoned: again, none worse, when ill handled.

So that if we desire to be doorkeepers in God’s house, let us intreat God first to be a doorkeeper in our house, that he would shut the wicket of our mouth against unsavory speeches, and open the door of our lips, that our mouth may “show forth his praise.” This was David’s prayer, and ought to be thy practice, wherein observe three points especially:

Who? “the Lord.”

What? “open my lips.”

Why? “that my mouth may show thy praise.”

*For the first:* man of himself, cannot untie the strings of his own stammering tongue; but it is God only which openeth a “door of

utterance." When we have a good thought, it is (as the School doth speak) "*gratia infusa*;" when a good word, "*gratia effusa*;" when a good work "*gratia diffusa*." Man is as a lock, the Spirit of God as a key, "which openeth, and no man shutteth," again, "shutteth, and no man openeth." He did open the heart of Lydia to conceive well, Acts xvi.; the ears of the prophet to hear well, Esay, l.: the eyes of Elisha's servant to see well, 2 Kings vi.; and here, the lips of David to speak well. And therefore, whereas in the former verse he might seem too peremptory, saying, "my tongue shall sing of thy righteousness;" he doth, as it were, correct himself by this later edition, and second speech; O Lord! I find myself, of myself, most unable to sing or say, but "open thou my lips, and touch thou my tongue, and then I am sure my mouth shall show thy praise."

This doctrine showeth in general our dependance on God, "in whom we live and move, and have our being;" from whom only cometh "every good and perfect gift."

Man is God's image, Gen. i. 26, (some translators use the word which signifieth a shadow.) Now, as an image, or a shadow, doth only move, as the body whereof it is a likeness,—when the body doth stretch forth an arm, the shadow presently hath an arm; when the body doth put forth a leg, the shadow hath a leg; so man in all his actions as a shadow, depends on God, as the sole foundation of all his being.

In more particular, this overthroweth all work-mongers, and (if I may so speak) babbling word-mongers. If a man cannot open his own lips to praise God, much less direct his own heart to please God; if not able to tune his tongue, let him not presume to turn his soul.

And if a man cannot open his mouth aright, let him not pick it with a false key, but rather pray with David in the cxli. Psalm; "Set a watch, O Lord, before my mouth, and keep the doors of my lips." As it is absurd in building, to make the porch bigger than the house; so is it monstrous in nature, when we commit burglary, breaking the doors, and pulling down the bars of our mouth, that the narrow passage may be made wide for our big words, and high conceits. A foul fault, when our words are either too many, or too mighty; Ecclesiastes v. 1.

2d. What? "open my lips."

David elsewhere thinks our mouth too much open. St. James says that our tongue is too glib and unruly. "*Lingua facile volat, et ideo facile violat.*"

(Saith Bernard) "in old age. When all other members are dull and stiff, the tongue, notwithstanding, is quick and nimble." "What need any of them pray for opening their lips?" I answer, with the prophet Jeremy, chap. i., verse 22. "They are wise to do evil, but to do well they have no knowledge." Men have tongue enough to speak ill, an open mouth to blaspheme God, and slander their neighbour; but like Pliniss Astomi, no mouth, no lips, no tongue; possessed with a dumb devil when they should speak well.

Hierome, Basil and Euthymius, and other ancient doctors observe that natural corruptions and actual sins are the very ramparts which stop this free passage. So David himself doth expound himself, v. 14. "Deliver me from blood guiltiness, Oh God! and my tongue shall sing of thy righteousness." His unthankfulness did cry, his adultery did cry, his murder did cry unto the Lord for revenge; but alas! he himself was mute, till God, in exceeding great mercy, did stop the mouths of his clamorous adversaries, and gave him leave to speak.

Here we note the great wisdom of the church in assigning this place to this versicle, namely, before the Psalms, Lessons and Collects; and yet after the confession and absolution of our sins; insinuating that our mouths are silenced only by transgression, and opened only by God; and therefore, when we meet together in the temple, to be thankful unto him, and to speak good of his name, we must crave first, that according to the multitude of his rich mercies, he would pardon all our old sins, and then put into our mouths a new song; that as the service is holy, the time holy, the place holy; so we, likewise, the persons, may be holy, who sing, "Holy, Holy, Holy, Lord God of Hosts!" "*Pulchra non est laus in ore peccatoris.*"

(Praise does not become the mouth of a sinner.)

The Hebrew doctors enjoined that this versicle should be said at the beginning of every prayer, in the Talmud, "my lips." A part for the whole; sufficient ability to praise God; "From the abundance of the heart the mouth speaketh."

He doth entreat God then, as before, for a clean heart and a right spirit, that his old joys of conscience may be renewed, and all the whole man thoroughly repaired, a good desire to begin, a ready will to continue, a constant resolution to end God's holy service. The key of the mouth ought not to stand in the door of the lips, but to be kept in the cabinet of the mind. "For the heart of fools is in their mouth, but the mouth of the wise is in their heart."



David therefore doth desire, first a new soul, then a new song.

The tongue is ambassador of the mind; as often as we speak without meditation, so often the messenger runneth without his errand. Idle words are not *little* sins; for of them we must hereafter give *great* account.

The mind then, and the mouth must go together; in civil communication: he that will not speak idly, must *think* when he speaks; and he that will not speak falsely, must speak what he thinks.

In holy devotion, God must be praised upon *well-tuned* cymbals, and *loud* cymbals, "in his choir there must be first *tune well*, i. e. a prepared heart, then *sound well*, i. e. a cheerful tongue, like the pen of a ready writer."

Although *mental* prayer, at certain times and places be sufficient; yet, in God's public worship, *vocal* is necessary to stir up, and blow the coals of zeal both in ourselves and others. Open lips, in open service.

Why?

"That my mouth may show forth thy praise."

That as of thee and through thee, and for thee are all things; so to thee may be praise for evermore. God is of himself and in himself, so great and so good that we cannot in any way add to, or detract from his glory.

Nec melior, si laudaveris, nec deterior, si vituperaveris.

I answer, though we cannot make God's praise greater in itself, yet we may make it seem greater unto others; it is our duty to "show forth his praise" in all our words and actions; for although we cannot make a new God, and a new Christ, (as the Papists do,) yet our good example and gracious speech may make men esteem him great, whom they now esteem, little; and occasion all those with whom we converse to magnify the Lord, who little regarded him heretofore.

This annunciation of praise consists of frequent repetition and particular enumeration of God's especial goodness towards us.

Hugo comprehends all which concerns us in four words, God is to be praised, "qui Creator ad esse, Conservator in esse, Recreator in bene esse, Glorificator in optimo esse; qui non reddit Deo faciendo quod debet, reddet ei, patiundo quod debet."

The whole text doth teach all men the language of Canaan, that is, what and how to speak; that their mouth may glorify God and edify their brethren. Especially Pastors, to minister a word in time to the weary; so to tune their notes, as that they may be "like apples of gold, with pictures of silver." In all their sermons

to preach Jesus, *for* Jesus; hunting not after their own, but his glory. "Lord! open my lips, that my mouth may show forth (not my praise) but thy praise," saith David.

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#### GLORIA PATRI.

"Glory be to the Father, and to the Son, and to the Holy Ghost," &c. This hymn is of good credit and great antiquity. It is an exposition of that excellent speech, Rom. ii. 36. "Of him, and through him, and for him are all things, to him be glory forever, Amen:" used in the church to manifest our sound judgment in matter of doctrine concerning the sacred Trinity.

We must, saith Basil, as we have received, even so must we baptize, even so believe; and as we believe even so give glory. Baptizing, we use the name of the Father, of the Son, and of the Holy Ghost; confessing the christian faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost; ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost. And although Anabaptistical antipodes, out of their ambitious humour to contradict all others, and hear themselves only speak, would have thrust out of the church all solemn set forms of holy service; yet the "Gloria Patri" stands still, and like a true Martyr doth show the greatest countenance in lowest estate.

For antiquity, such as look lowest affirm that it was ordained first by Damasus, A. D. 376. Others that it was created in that famous Council of Nice, consisting of 318 Bishops, under Constantine the Great, A. D. 320. Fabadius, in Lib. adversus Arian, insinuates that it was used long before. The curious, upon this point, may examine Bellarmine, and that Oxenford of learning Master Richard Hooker.

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#### "VENITE EXULTEMUS DOMINO."

It is evident, not only by church history but also by scripture, that Psalms have always taken up great room in Divine Service. Matt. xxvi. 30; 1 Cor. xiv. 26. "When ye come together, every one hath a Psalm."

Let not any wonder, then, at our frequent Psalmody both after and before the word expounded and read; and sometimes interlaced

between both. A custom continued in all other reformed churches; as those of Scotland, Flanders, France, &c.

Above all other Psalms, our church hath fitly chosen this as a whetstone to set an edge on our devotions at the very beginning of the public prayers in the temple: teaching plainly, for what matter and after what manner, it behoveth us to serve God in his sanctuary. It consists of two parts:

1. An exhortation to praise God, 1, 2, and 6 verses.

2. Causes for praise.  $\left\{ \begin{array}{l} \text{Mercies.} \left\{ \begin{array}{l} \text{In general, for creating and ruling the whole} \\ \text{world, 3, 4, and 5 verses.} \end{array} \right. \\ \text{Judgments.} \left\{ \begin{array}{l} \text{In particular, towards his church, verse 7.} \\ \text{V. 8, to end, setting before their eyes a fear-} \\ \text{ful example, that of their own fathers, in} \\ \text{omitting this excellent duty.} \end{array} \right. \end{array} \right.$

In the first part, observe two things.  $\left\{ \begin{array}{l} \text{Who must praise “let us sing,” “let us come,” “let} \\ \text{us worship.”} \\ \text{How} \left\{ \begin{array}{l} \text{Where, “Before his presence,”} \\ \text{Whereto, “Sing to the Lord.”} \\ \text{Wherewith, “With our voice.”} \end{array} \right. \end{array} \right.$

“Let us sing;” with our heart, “heartily;” with our hands and knees, “Oh come, let us worship and fall down, and kneel before the Lord our Maker.” David is not content to praise God, alone; but exciteth all others about him to do the same: “Oh come let us sing.”

Now David may be considered as a  $\left\{ \begin{array}{l} \text{Private man,} \\ \text{Public person,} \end{array} \right. \left\{ \begin{array}{l} \text{Prince,} \\ \text{Prophet.} \end{array} \right.$

Here then is a threefold pattern in one; an example for masters to stir up their family; an example for preachers to exhort their people; an example for princes to provoke their subjects unto the public worship of the Lord. It becometh great men to be good men; as being unprinted statutes, and speaking laws unto others. This affection was in Abraham, Paul, Joshua, and ought to be in all, “exhorting one another while it is called to-day.”

You hold it a good rule in worldly business, not to say to your servants, come ye, go ye, arise ye: but, let us come, let us go, let us arise. Now shall the children of this world be wiser in their generation, than the children of light? Do we commend this course in mundane affairs, and neglect it in religious offices? Assuredly, if our zeal were so great to religion, as our love is towards the world; Masters would not come to Church (as many do) without their servants, and servants without their masters; parents without their children, and children without their parents; husbands without their wives, and wives without their husbands: but, all of us would



call one to another, as Esay prophecied; "O come let us go up to the mountain of the Lord, to the house of the God of Jacob: he will teach us his ways, and we will walk in his paths." And as David here practised, "O come let us sing to the Lord, let us heartily rejoice in the strength of our salvation."

*How*] First where; before the Lord, "before his presence," verse 2, 6. God is every where; "whither shall I go from thy spirit? or whither shall I go from thy presence?"

God is a circle, whose circumference every where: he is laid in holy Scripture to dwell in heaven, and to be present in his sanctuary more specially; manifesting his glory from heaven, his grace in the church principally. For he said in the law, "In all places where I shall put the remembrance of my name, I will come unto thee:" and in the gospel, "where two or three are gathered together in my name, there am I in the midst of them." Albeit every day be a Sabbath, and every place a Sanctuary for our private devotions, according to the particular exigence of our occasions; yet God hath allotted certain times, and certain places for his public service, Levit. xix. 30. "Ye shall sanctify my Sabbaths, and reverence my Sanctuary."

God is to be worshipped ever, and every where. Yet the seventh of our time, and the tenth of our living, must more specially be consecrated to that honour which he requires in the temple. And therefore Calvin is of opinion that David uttered this speech upon the Sabbath: as if he should say, come let us sing to the Lord, not in private only, but let us come before his presence with thanksgiving. As in the c. psalm: Go your way into his gates, and into his courts with praise."

The consideration of this one point, that God is in every place by his general presence, in this holy place by his especial prescience, may teach all men to pray not hypocritically for fashion, but heartily for conscience; not only formally to satisfy the law, but also sincerely to certify our love to the Lord our Maker, giving unto "Cæsar the things which appertain to Cæsar, and unto God the things which belong to God." "Si Cæsar in nummo quærit imaginem suam," Deus non quærit in homine imaginem suam? August. enar. hujus Ps. If Cæsar sought his image in the money, may not God seek his image in man? That we may not only praise where we should, but, as it followeth in the division whereto: "Let us sing to the Lord, let us rejoice in the strength of our salvation, let us show ourselves glad in him."

Every one in his merry mood will say; come let us sing, let us

heartily rejoice: Silence is a sweeter note than a loud, if a lewd sonnet. If we will needs rejoice, let us (saith Paul) "rejoice in the Lord:" if sing, said David, "let us sing to the Lord."

Vain toys are songs sung to the world, lascivious ballads are songs sung to the flesh, satirical libels are songs sung to the devil; only "Psalms and hymns, and spiritual songs are melody for the Lord." Pie debes Domino exultare, si vis securus mundo insultare, saith Augustine upon this text: we may not exalt but insult over the world, the flesh, the devil; our exaltations and exultations are due to God only.



## VENITE EXULTEMUS DOMINO.

Let us worship and fall down, and kneel before the Lord our Maker: not before a crucifix, not before a rotten image, not before a fair picture of a foul saint: these are not our makers, we made them, they made not us. Our God, unto whom we must sing, in whom we must rejoice, before whom we must worship, is a great King above all gods;" he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall down and worship our lady, but our Lord; not any martyr, but our Maker; not any saint, but our Saviour: "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation."

Wherewith: with voice, "let us sing;" with soul, "let us heartily rejoice;" with hands and knees, "let us fall down and kneel," with all that is within us, with all that is without us; he that made all must be worshipped with all, especially when we come before his presence.

Here let us make a stand, and behold the wise choice of the Church, assigning this place to this Psalm, which exciteth us to come to the temple quietly and jointly, "come let us sing;" and when we are come, to demean ourselves in this holy place cheerfully, heartily, reverently. I would fain know of those who despise our Canons, as not agreeable to the Canon of Holy Bible, whether their unmannerly sitting in the time of divine service be this "*kneeling*;" whether their standing be this "*falling down*;" whether they give God their heart, when as they will not afford him so much as their hat; whether their louring upon their brethren, be "singing to the Lord;" whether their duty required here, be to come in, to go out, to stay in the temple, without any respect of persons, or reverence to place.

I would such as do imitate the Turks in habit, would likewise follow them in humble comportment while they pray: Magna cum

ceremonia et attentione sacris suis intersunt Turcæ: na si ūel digito sculpant caput, periisse sibi precationis fructu arbitrantur: quid enim si cum Bassis sermo tibi habendus, ergo multo magis si cum Deo. Think of this ye that forget God, he will not be mocked, his truth is eternal, heaven and earth shall pass, but not one jot of his word shall pass: if an angel from heaven, or devil on earth, if any private spirit shall deliver unto you rules of behaviour in the church, contrary to this Canon of God's own Spirit, let him be accursed, Anathema. "Let us sing, let us worship, let us," who fear God and honour the King, "fall down and kneel before the Lord our Maker."

Thus much for David's exhortation to praise God. The reasons why we should praise, follow.

First briefly, God is our Creator, therefore "let us worship and fall down and kneel before the Lord our Maker." Ver. 6. He is our Redeemer, therefore "let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." Ver. 1.

Secondly, more at large from his

{	Mercies in general.
	Ver. 3, 4, 5.
	Judgments.

"For the Lord is a great God." Most mighty, almighty, able to do whatsoever he will, and more than he will too. *See the Creed.*

In himself so great, that the Heaven of heavens cannot contain him, much less any barren brain inwomb him: and therefore David here being not able to set down the least piece of his greatness in the *positive* degree, comes to the *comparative*, showing what he is in comparison of others: "A great King above all gods." As being more excellent and mighty than any thing, or all things that have the name of God.

Whether they be gods in	{	Title,	{ Angels in heaven.
		or	{ Princes on earth.
		Opinion,	{ As gold is the covetous man's god; belly- cheer the epicure's god; an idol the super- stitious man's god.

Now the Lord is the King of all gods in title, for he made them: of all gods in opinion, for he can destroy them. Angels are his messengers, and princes his ministers; all power is of the Lord. The manner of getting kingdoms is not always of God, because it is sometimes by wicked means; yet the power itself is ever from God, and therefore styled in Scripture the "God of gods," as the wise man saith, "higher than the highest:" for religion and reason tells us, that of all creatures in heaven, an angel is the greatest; of all



things on earth, an emperor is the greatest; but the Lord (as you see) is greater than the greatest, as being absolute Creator of the one, and maker of the other: "Quantus Deus est qui Deos facit!" How great a God is he that makes gods, yea, and mars them too at his pleasure, surely this is a great God, and a great King above all gods. And therefore in what estate soever thou be, possess thy soul with patience, rejoice in God, be strong in the Lord, and in the power of his might, fear no man, no devil, no other God, he that is greater than all these shall be thy defence; he will perform whatsoever in his word he did promise concerning this life and the next.

"In his hand are all the corners of the earth." A reason to prove that God is a great king above all gods: he is a great God, because a king of gods: and he is a king of gods, because "in his hands are all the corners of the world," subject to his power and providence.

The most mighty Monarch on earth is king as it were but of a mole-hill, a lord of some one angle: but in God's "hand are all the corners of the earth, and the strength of the hills," i. e. of most puissant potentates, in comparison of whom all other are low valleys; say the strength and height of the hills are his.

Antichrist doth extol himself "above all that is called God," and the Pope doth make himself "Lord of lords," usurping "the whole world for his diocese:" yea he hath a triple kingdom, according to his triple crown; *Supernal* extended to heaven, in canonizing saints; *Infernal*, extended to hell, in freeing souls out of purgatory; *Terrestrial*, extended over the whole earth, as being universal Bishop of the Catholic Church. But alas, vain man, he is but a fox in a hole, many corners of the earth are not his; England (God be praised) is not his, Scotland, Holland, Denmark not his, a great part of France, the greatest part of Germany, none of his, many thousands in Portugal, Italy, Spain, none of his; the great Cham, the Persian, the Turk, the least whereof is greater than himself, none of his. And albeit all the kings of the earth should be drunken with his abomination, yet should he be Pastor universal of the Church, but as the devil is prince of the world; not by his own might, but by others' weakness, as St. Paul said, "he is our master to whom we give ourselves as servants to obey."

So likewise the gods of the superstitious heathen have not all the corners of the world: for, as themselves ingenuously confess, some were gods of the water only, some of the wind, some of corn, some of fruit, *Nec omnia commemoro, quia me piget quod illos non pudet.*

As heretics have so many creeds as heads: so the gentiles (as Prudentius observed) had so many things for their god, as there were things that were good.

Quicquid humus, pelagus, cœlum, mirabile gignunt:  
Id duxere Deos, colles, freta, flumina, flammus.

So that their god is not as our God, "even our enemies being judges." Others hold some parcels of the earth under him, and some lay claim to the whole by usurpation. But all the corners of the world are his by right of creation, as it followeth in the next verse.

"The sea is his, for he made it." An argument demonstrative, to show that all the world is subject to his power: and therefore in the creed, after "Almighty," followeth instantly, "maker of heaven and earth."

If any shall demand why David nameth here first and principally the sea, before all other creatures: answer may be given out of Pliny; "God, who is wonderful in all things, is most wonderfully wonderful in the sea."

Whether we consider (as	{	1. Situation of it.
David elsewhere) the		2. Motions.
		3. Innumerable creatures in it.
		4. Wonderful art of sailing on it.

Yet God in the beginning made this unruly foaming fuming beast, and ever since ruled it at his beck: for he "stilleth the raging of the sea, and the noise of his waves:" he shutteth up his barking cur in the channel, as in a kennel; "he layeth up the deep, as in a treasure house," saying to the waters, "hitherto shalt thou come, but no further, and here shall it stay thy proud waves."

Hitherto we have treated concerning the greatness, and goodness of God in general. Now David in the seventh verse proceeds, intimating that the Lord of all in common, is our God in special. "He is the Lord our God," as being "the people of his pasture, and the sheep of his hands:" that is, himself doth feed and favour the Church in a more particular sort, committing this charge to none other. See Preface of the Decalogue.

The last reason is from judgment; for God useth all means to win men unto him. The sum whereof is, that we must not harden our hearts, and obstinately settle ourselves in sin, as our forefathers in the wilderness: but rather hear the voice of the Lord speaking unto us out of his word all the day long, the whole time of our life generally, but on the Sabbath day more especially, "lest in his

anger he swear that we shall not enter into his rest." Read this History, Num. xiv.; Exod. xvii.; for, as Paul doth teach, "these things are written for our ensample, upon whom the ends of the world are come." *Lege historiam, ne fias historia.* (Learn from examples in history lest thou be made an example.) The judgments of God are like thunder-claps, *pœna ad unum, terror ad omnes.* (Punishment to one, terror to all.) As in a common-weal, places of execution are public, *ad terrorem populi*, because (as Plato said) *Nemo prudens punit quia peccatum est, sed ne peccetur.* (No wise man punishes because it has been sinned, but, lest it should be sinned.) And another ancient philosopher to the same purpose: *Malefici non pereunt ut pereant, sed ut pereundo alios deterreant.* (Malefactors do not perish, that *they* may perish, but that they may deter others from perishing.) That the state which had no benefit by their life, should make use of their death. In like manner, Almighty God in this huge theatre of the world, doth make some spectacles unto others, all of us being either actors, or spectators: and so by consequence must take example by others, or else make example to others. See Epist. Dom. 9, Post. Trinit.

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TE DEUM.

That hymns accurately framed by devout men according to the word, may be sung in the church with the psalms of David, and other spiritual songs taken out of the word, we can allege precept, and example: Precept, Coloss. iii. 16. "Admonish yourselves in psalms and hymns," &c. Marlorat doth construe this of singing in the church: and Haymo, that hymns were godly songs, invented by the Christians of that age. For God's holy church hath used this custom from the primitive times, even unto this present day.

Concerning *Te Deum* in particular: it is approved by Luther, and held by our martyrs a good creed: (as it is thought generally) composed by those two great lights of the church, Ambrose who was the most resolute bishop, and Augustine who was the most judicious Doctor of all the Fathers.

It is reported by Dacius, a Reverend Bishop of Milan, that in his time, who lived under Justinian, Anno 538, this hymn was received and used in the church: which argueth it of greater antiquity, than upstart popery. The novelist (as Augustine writes of Faustus the Manichee) *vel non intelligendo reprehendit, vel repre-*



hendendo non intelligit. Either too much passion, or else too little knowledge.

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BENEDICITE OMNIA OPERA.

This canticle is a rhapsody gathered here and there from divers psalms of David: cited often by the learned and ancient Fathers, and not censured for it by the Lutheran Historiographers. Cent. v. colum. 219.

Imprinted at Middleburgh with the Davidical psalms in English metre: an honour denied unto the church-psalter in prose. In a word, I find this hymn less martyred than the rest, and therefore dismiss it, as Christ did the woman, John viii. "Where be thine accusers? Hath no man condemned thee? no more do I, go thy way."

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BENEDICTUS. LUKE I. 68.

The Benedictus, Magnificat, and Nunc dimittis, are said in the church daily, whereas other psalms of David, Asaph, and Moses, are read but monthly. The reasons hereof are manifest, and manifold, I will only name two.

First, these most excellent hymns (as gratulations wherewith our Lord and Saviour was joyfully received at his entrance into the world) concern us so much more than the psalms of David, as the gospel more than the law, and the New Testament more than the Old. For the one are but prophecies of Christ to come, whereas the others are plain discoveries of Christ already present.

Secondly, these songs are proper only to Christianity, whereas other psalms are common to the Jews, as well as to the Christians, wherewith they praise God in their synagogue, so well as we praise God in our church. A Jew will sing with Asaph and David, that the Messiah of the world shall come, but he cannot, he will not acknowledge with Zacharias and Simeon that he is come. So that the novelist herein misliking the Church's custom, doth seem to play the Jew; which I rather ascribe to the lightness of his folly, than to the weight of his malice. *Sententiam Ecclesiæ non intelligit, sed amat suam, non quia vera est, sed quia sua est.*

It is fitly placed after the second lesson, as an hymn of praise to

magnify God for the comfort we receive by the sweet tidings of the gospel; "Blessed be the Lord God of Israel, for visiting and redeeming his people."

It hath two principal parts: { 1. Concerning Christ and his kingdom.  
2. Touching John the Baptist and his office, ver. 76, &c.

It is very remarkable, that Zacharias who was dumb, vers. 20, doth now not only speak, but also prophesy. He was made speechless because he was faithless: but now believing, his lips are opened, and his mouth doth show forth God's praise, saying "Blessed be the Lord."

Let no man in his affliction despair: for (as Ambrose notes,) if we change our manners, Almighty God will alter his mind. *Nec solum ablata restituit, sed etiam insperata concedit*: He will not only restore that which was taken away, but also give more than we can expect. So he blessed the last days of Job more than the first: for whereas he had but 7000 sheep, 3000 camels, 500 yoke of oxen, and 500 she-asses: afterward the Lord gave him 14000 sheep, 6000 camels, 1000 yoke of oxen, and 1000 asses. In the second of Joel: "If you will turn to me (saith the Lord,) with all your heart, with fasting, weeping, and mourning, I will render unto you the years which the grasshopper hath eaten, the canker-worm, and the caterpillar. And moreover, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophecy, &c." In the 9th of Matthew, when Christ saw the faith of the palsy-man, he did not only cure the sores of his body, but also the sins of his soul; "Son, be of good cheer, thy sins are forgiven thee."

In the first part two points { 1. Who to be blessed; "The Lord God of Israel."  
are to be considered especially: { 2. Why; first for promising, then for performing redemption unto the world.

"Blessed," That is, praised, as Psal. xviii. 47; Matth. xxii. 39. So that Zacharias here remembering a great benefit, begins his hymn with thanks, *Benedictus, Dominus*; hereby signifying, that it is our first and chief duty to be thankful, to bless God, who doth so wonderfully bless us in all the changes and chances of this mortal life, to say with Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord." God be praised, and the Lord be blessed, is the language of Canaan: whereas, unthankfulness is the devil's text, and the blasphemies of wicked men are commentaries upon it.

"The Lord," For as Aristotle said; "Praise is only virtue's due:" but none is good, except God. Others are to be praised in him, so far forth as they have received any gift or good from him, only the Lord is worthy to be praised in and for himself.

"God of Israel," So called in two respects: First, In regard of

his love towards them, as being "his peculiar inclosure out of the commons of the whole world," Deut. vii. 6; Psal. lxxvi.; Isa. v.

Secondly, In regard of their service to him, he is God of others, will they, nill they, Psal. xcix. 1. "The Lord is King, be the people never so impatient; he sitteth between the Cherubims, be the people never so unquiet;" but Israel willingly submitted herself to serve him cheerfully with all her heart. The devil is prince of the world, because the wicked of the world be ready to give place to his suggestions: but the Lord is God of Israel; that is, of all good men, because they resist Satan, and yield to God's government, desiring daily that his kingdom may come, and his will be done on earth as it is in heaven.

He doth use this title, rather than another in general, to describe the true God, and to distinguish him from the gods of the Gentiles, who were not gods, but idols; that is, devils (as Euthymius observes). In particular, this title did best fit his occasion, because Christ the Redeemer of the world, was promised unto the Jews, "Abraham and his seed for ever:" and therefore, "blessed be the Lord God of Israel."

Why? First for promising: then for performing.

The promises of God touching the Messiah, are twofold.

1. Made by himself, to Adam, Abraham, Isaac, ver. 72, 73.

2. Made by his servants: "As he spake by the mouth of his holy Prophets, which have been since the world began," ver. 70.

"He spake," The Prophet is but the voice: God himself is the speaker, as John Baptist said; "I am the voice of him that crieth in the wilderness."

"By the mouth," In the singular number; for albeit they were many, yet they spake but one thing, from one spirit, as it were with one mouth.

"Which have been since the world began," For all the Prophets have foretold of these days. In the transfiguration, Moses and Elias are said to talk with Christ: signifying hereby, (saith Origen,) that the law and the Prophets, and the gospel agree all in one. And therefore Peter was unwise to make three tabernacles for one.

Holy Prophets: holy by

{ Place, separated from the profane vulgar, and consecrated to this high calling.  
Grace, for being hallowed and elected to this office, they spake by the Holy Ghost: indued also with gifts of sanctification; in so much that prophets, and holy men, heretofore were voces convertibiles, as it is observed out of the old Testament, Gen. xx. 7; and new, Luke vii. 16, John ix. 17.

This may teach the prophets in our time to be walking sermons,



epistles and holy gospels in all their carriage toward the people. *Prædicat viva voce, qui prædicat vita, et voce.* He doth preach most, that doth live best.

As it is said of John the Baptist, *Cùm miraculum nullum fecerit, perpetuum fuit ipse miraculum*: (While he did no miracle, he was a perpetual miracle himself.) So a good man doth alway preach, though he never comes in pulpit. Whereas such a minister, as is no where a minister but in the Church, is like Achitophel, who set his house in order, and then hanged himself. The word preached is as Aaron's rod; if in the preacher's hand, it is comely: but if he cast it from him, it will haply prove a serpent. That which God hath joined together, let no man put asunder, Holiness and Prophecy. "O Lord, indue thy ministers with righteousness, that thy chosen people may be joyful."

As God is merciful in making, so faithful in keeping his promise: "for he visited and redeemed his people."

"Visited," In the better part, for visitation in mercy, not in judgment, as *Psal. viii. 4*; *Gen. xxi. 1*.

If Christ did visit us in our person, let us visit him in his members. All of us are his stewards, and the good things he hath lent us are not our own, but his; either the goods of the Church, and so we may not make them impropriations: or else the goods of the commonwealth, and we may not inclose them. He is the best subject that is highest in the subsidy-book; so the best Christian that is most forward in subsidies, in helping his brethren with such gifts as God hath bestowed upon him.

"The whole world (saith St. John) lieth in wickedness," sick, very sick unto death. All wickedness is weakness, every sin is a sore; covetousness an insatiable dropsy; pride a swelling tympany; laziness the gentleman's gout; Christ therefore the great physician of the world, came to visit us in this extremity; we did not send for him, he came of his own love to seek and save that which was lost. It is a great kindness for one neighbour to wife another in sickness, but a greater kindness to watch and pray with the comfortless: yet the greatest kindness of all is to help and heal him. Even so, and much more than so Christ loved the world; he came not only to see it, but to save it; not only to live among men, but also to die for men: as to visit, so to redeem. The Lord did endure the cross, that the servant might enjoy the crown: the Captain descended into hell, that the soldier might ascend into heaven: the Physician did die, that the patient might live. Bernard pithily: *Triplici morbo laborabat genus humanum principio, medio, fine: id*

est, nativitate, vita et morte. Venit Christus, et contratriplicem hunc morbum, attulit triplex remedium. Natus est, vixit, mortuus est: ejus nativitas purgavit nostram, mors ejus destruxit nostram, vita ejus instruxit nostram. (He laboured under a threefold disease, i. e. human nature in its inception, continuance, and end; in his nativity, life, and death. Christ came, and against this triple disease, brought a triple remedy. He was born, he lived, he died: his nativity purged ours, his death destroyed ours, his life built up ours.) As St. Paul in two words; He died for our sins, and rose again for our justification: that is, (saith Aquinas) he died to remove from us all that which was evil, and rose again to give us all that which was good. All is infolded in the word Redeem, the which (as interpreters observe generally) doth imply that we are delivered from the hands of all our enemies, and they be principally four:

The	{	World.
		Flesh.
		Devil.
		Death.

Christ overcame the World on Earth, the Flesh on the Cross, the Devil in Hell, Death in the Grave: now being the Church's head, and husband, he took her dowry, which was sin (for she had nothing else of her own) and endowed her with all his goods. "I am my well beloved's, and my well beloved is mine." So that Christ was born for us, and lived for us, and died for us, and rose again for us: and therefore though the Devil cry, *ego decipiam*; the World cry, *ego deficiam*; the Flesh cry, *ego inficiam*; Death cry, *ego interficiam*; it makes no matter in that Christ crieth, *ego reficiam*, I will ease you, I will comfort you, I will visit and redeem you. See Gospel on Whitsunday.

"His people," The Jews, as sent to them first, and principally, whom he did visit in his own person, whereas all other dioceses of the world were visited by commissaries: I say *first*, for afterward all people were his people: *Visitavit omnes gentes, quoniam omnes egentes*. In him we are all one, there is neither Jew nor Grecian, neither bond nor free, neither male nor female, Gal. iii. 28.

Augustine sweetly; "The believing Gentiles are more Israel, than Israel itself;" for the Jews are the children of Abraham according to the flesh only, but we are the children of Abraham after the spirit: they be the sons of Abraham, who do the works of Abraham. But what was Abraham's chief work? The Scripture tells us, Abraham believed, and it was imputed unto him for right-

eousness. So that as Paul concludes, all believers are true Israelites Abraham's seed and heirs by promise. See *Nunc dimittis*.

But shall we now sin because grace doth abound? God forbid. "He hath delivered us from the hands of all our enemies, that we might serve him without fear, in holiness and righteousness all the days of our life." *Sine timore inimici, non sine timore Domini*. Behaving ourselves in this present world religiously towards God, righteously towards our neighbour, soberly towards ourselves.

Examine these five circumstances exactly:

1. Who did redeem; The Lord God of Israel, factor terræ, factus in terra, yea, fractus in terra.
2. Whom: "Such as sat in darkness, and in the shadow of death." His enemies, "aliens from the commonwealth," and open traitors to his kingdom.
3. From what: "From the hands of all our enemies."
4. With what: with his own precious blood, the least drop whereof had been meriti infiniti, yet his death only, was meriti definiti.
5. For what: "That being delivered from sin, we should live in righteousness."

Consider these points, and think not this hymn too much used in our Liturgy: but sing with Zacharias daily, *Benedictus Dominus*: and say with David, *Quid retribuam Domino pro omnibus quæ tribuit mihi?* *Primò nihil eram, et fecit me: perieram, quæsivit me: quærens invenit me, captivum redemit me, emptum liberavit me, de servo fratrem fecit me.* (What shall I return to the Lord for all that he hath done unto me? When I was not, he made me; when lost, he sought me; seeking, he found me a captive, and redeemed me; having bought me, he liberated me; being a servant, he made me a brother.) We owe our souls, ourselves to God for creating us, more than ourselves for redeeming us.

Concerning John Baptist, and his office, which is the second general part of this excellent Song; see the Gospel, Dom. iii. and iv. Advent.

## JUBILATE DEO. PSALM C.

The Church doth adjoin this Psalm to the *Benedictus*, as a parallel: and that not unfitly, for as the one, so the other, is a thanksgiving unto God, enforced with the same reasons and arguments: in so much as Zacharias is nothing else but an expounder of David, or Moses. As Augustine wittily, "The New Testament lieth hidden in the old, and the old is unclasped in the new."

*Lex antiqua novam firmat, veterem nova complet:  
In veteri spes est, in novitate fides.*



“O be joyful in the Lord,” (saith the Prophet,) “Blessed be the Lord God of Israel,” (saith our Evangelist.) Why? “because the Lord hath made us, and not we ourselves, we are his people and the sheep of his pasture.” That is, he hath visited and redeemed his people. For Augustine, Hierome, Calvin, Turrecrematensis, other old and new writers interpret this of our Regeneration, rather than of our Creation. According to that of St. Paul, “We are his workmanship created in Christ Jesus unto good works, &c.”

“The Lord is gracious, his mercy is everlasting.” That is, he promised evermore by the mouth of all his holy Prophets since the world began, that we should be saved from our enemies, and from the hands of all that hate us.

“His truth endureth from generation to generation.” That is, he did in due time perform the mercy promised to our forefathers, he remembered his holy covenant, and kept that oath which he swore to our father Abraham, and his seed forever.

To what end? “That we might serve God with gladness,” as David in his text: that is, serve him all the days of our life without fear, as Zacharias in his gloss.

God insinuated himself to the Jews, as a Lord, *Exod. xx. 2*; but to the Christians as a father, *Matt. vi. 9*. And therefore seeing we are translated from the bondage of servants, unto the liberty of sons; having instead of the Law, which was exceeding grievous, a burthen which is light, and a yoke which is easy, “Let us serve the Lord with gladness, and come before his presence with a song:” Non in amaritudine murmuracionis, sed in jocunditate dilectionis, as Augustine upon the place.

The whole psalm doth afford many profitable doctrines and uses: in that the prophet doth double and treble his exhortation: “O be joyful in the Lord, serve him with gladness, sing with a song, go into his gates with thanksgiving, into his courts with praise, be thankful, speak good of his name;” he doth insinuate our sloth and dulness in that behalf: and therefore it behoveth all men, especially teachers of men, in season and out of season to press this duty.

It teacheth all people to praise God with a good heart cheerfully, *ver. 1*.

Not in private only, but in the public assembly also for public benefits received of the Lord, *ver. 3*.

Our bodily generation, and ghostly regeneration, are not of ourselves, but only from God, *ver. 2*. See *Epist. Dom. post Pasc.*

Who is alway the same in his truth and goodness towards us: albeit we be variable in our loves and promises one to another, *ver. 4*. See *Nunc dimittis*.

## THE CREED.

This Apostolical Creed is pronounced after the Lessons, and the Nicene Confession after the Gospel and Epistle: because faith (as Paul teacheth) "is by hearing, and hearing by word of God." We must first hear, then confess: for which cause the Church of Scotland also doth usually repeat the Creed after the Sermon.

*I believe in God, etc.*

Albeit the creed be not protocanonical Scripture, yet (as Ambrose speaks) it is "the key of the scriptures:" and (as Augustine) "a plain, short, absolute sum of all holy faith." Other Confessions, as the Nicene and Athanasian, are received of the church not as new, but rather as expositions of this old. For as the four gospels are indeed but one gospel; so the three creeds are in substance but one creed. And therefore I thought good in my passage through the whole service-book to touch upon it a little, giving you rather a brief resolution, than a full absolution thereof.

Observe then in it the { Title: The Creed of the Apostles.  
Text: I believe in God, &c.

In the title note the { Work: Creed.  
Authors: Apostles.

It is called in English, Creed, of the first word credo; as the "Pater Noster" is of the two foremost words, "Our Father;" in other languages, "Symbolum;" the which hath three significations:

1. A shot.
2. A badge.
3. A ring.

A shot, because every particular apostle conferred his particular article to this spiritual banquet, at least the whole doth arise out of their common writings.

2. A badge, for as a soldier is known in the field by his colours and coat to what captain he doth belong: so the Christian is distinguished by this creed from all unbelievers, and misbelievers. In token hereof, by good order of the Church, we stand up at the creed, openly to manifest our faith and allegiance to Christ Jesus our general.

3. A Ring, the metal whereof is digged out of the rich mines of

the Bible, refined with the fire of God's Holy Spirit, and accurately framed by the blessed apostles.

It is the very wedding ring wherewith the minister in our baptism married us unto Christ, when as in the public congregation Christ for his part solemnly protested by the mouth of his minister that he would be our God: and we likewise vowed for our part, by godfathers and godmothers, that we would be his people. The creed then ought to be respected as the signet on our right hand, and as the marriage ring on our love's finger.

Now for the authors, it is said to be the apostles, (as some think) made by themselves after they had received the Holy Ghost, and that before they departed out of Jerusalem to preach the gospel unto all nations: *Anno Christi* 44. *Imperatoris Claudii* 2. *Julii* 15.

Others, that it is the apostles, as being consonant to their doctrine; theirs for the matter, but not for the manner.

All agree that it is the gospel's abridgement, which Christ taught his apostles, the apostles the church, and the church hath delivered unto us in all ages; and therefore though it be not the scripture of God, yet it is the word and truth of God: of greater authority than other ecclesiastical traditions, whether they be confessions of particular churches, or writings of private men.

### *The Text.*

The text hath two parts: { Articles.  
Assent: Amen.

Articulus ab aretando, { Passive, quia quiddam est aretatum in se.  
Active, quia alios aretat ad credendum.

In the profession, or whole body of articles, two points are remarkable:

The { Act } of faith.  
Object }

Act, "I believe." Where note the { Personality, "I."  
Formality of faith: "Believe in."

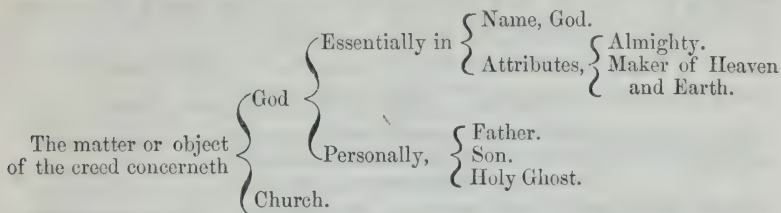
However, one must pray for another, saying, "Our Father;" yet every one must believe for himself, "I believe:" Hab. 2. 4. See Gospel on St. Thomas' day.

Formality, "Believe in." For (as Augustine and Lombard teach) there is great difference between { Credere Deum, to believe there is a God.  
Credere Deo, to believe God.  
Credere in Deum, to believe in God.

Multi et mali, many bad men, yea, the devil himself doth believe that there is a God: but a christian ought to believe in God:



that is, *Credendo amare, credendo in eum ire, credendo ei adhærere*. Confessing God to be his God, in whom he puts all his trust and confidence, manifesting his faith in deeds, as well as in words: according to that of Irenæus, To believe, is to do as God will."



Concerning the name, Augustine saith it is impossible that four letters and two syllables, *Deus*, should contain him, whom the heaven of heavens could not contain, *Dei nomen mirabile nomen, super omne nomen, sed fine nomine*, (the wonderful name of God, who is not only above every name, but without a name.)

For if all the land were paper, and all the water ink, every plant a pen, and every other creature a ready writer, yet they could not set down the last piece of his great greatness. *De Deo cum dicitur, non potest dici*. No man can express his nature fully: yet he doth vouchsafe to be praised in our words, and by our mouths, or rather indeed by his own words and own spirit; for he must be called and called upon, as he hath revealed himself in scripture, where he is known by the name *Jehovah*, or *God*: and therefore this name is not properly communicable to any creature, though analogically given to many.

"In God," not gods, as the Nicene creed, "in one God." For God (as Bernard said) is *unissimus*, the most one: *si non est unus, non est*, either one or none.

Attributes:	{	Almighty.		
		Maker of	{	Heaven.
			Earth.	

God is able to do whatsoever he will, and more than he will too: more by his absolute power than he will by his actual: *Matt. iii. 9. xxvi. 53.*

He can neither lie, nor die: *Dicitur enim omnipotens faciendo quod vult, non patiendo quod non vult*. (He is called Omnipotent in doing what he wishes, and not suffering what he does not wish.)

"Creator." His almightiness doth prove that he is God, and the creation of the world that he is almighty, *Jer. x. 11*. Let any make a world (saith Augustine) and he shall be God. Angels, men,

and devils, can make and unmake some things: but they cannot make them, otherwise than of some kind of matter which was before: neither can they unmake them, but by changing them into some other thing which remaineth after. Only God made all things of nothing, and can at his good pleasure bring them again to nothing.

Nothing, but nothing, had this Lord Almighty,

Whereof, wherewith, whereby, to build this city.—DU BARTAS.

“Of Heaven and Earth.” And all that therein is; *Exod. xx. 11.*

Heaven is three-  
fold, where

}	Souls are, the glorious, or heaven of heavens: 1 <i>Kin. xviii. 2, 7.</i>
}	Fowls are, the airy heaven: <i>Gen. i. 20.</i>
}	Stars are, the firmament: <i>Gen. i. 17.</i>

Earth containeth land and sea, *Psal. xxiv. 1,* Nam omnipotens una eademque manus Dei creavit in coelo angelos, et in terra vermiculos: non superior in illis, non inferior in istis, (for one and the same omnipotent hand of God created the angels in heaven, and the worms on the earth; and is not superior in these, nor inferior in those.)

Thus, (as one said) Almighty God is known, *ex postico tergo*, licet non ex antica facie, by his effects, *ad extra*, though not in his essence, *ad intra*. *Seculum est speculum*, the creation of the world is a glass, wherein (saith St. Paul) we may behold God's eternal power and majesty: which the divine poet paraphrases,

The world's a school, where in a general story,

God always reads dumb lectures of his glory.—DU BARTAS.

Plato called it “God's epistle:” the renowned hermit Antonius, “a book,” wherein every simple man who cannot read, may notwithstanding spell that there is a God. It is the shepherd's calendar, and the ploughman's alphabet.

This appertaineth essentially, and generally to the whole Trinity: for not only is the Father “Creator,” and “Almighty,” but also the Son, and the Holy Ghost.

The creation in the mass of the matter, is attributed to God the Father: in the disposition of the form, to God the Son: in the preservation of both, to God the Holy Ghost.

It is said of God personally:

{	Father.
{	Son.
{	Holy Ghost.

The Father is the first, not in any priority of nature, or honour, or time, but order: or (as the school) *Prioritate originis*: according to that of Athanasius in his creed. The Father is of none, the Son is of the Father alone, the Holy Ghost of both. I will send (saith Christ) from the Father, even the Spirit of truth. Ego

mittam a Patre spiritum, ostendens quod pater est totius divinitatis, vel si melius dicitur, deitatis principium. Adore simply, rather than explore subtilly, this ineffable mystery. Scrutari temerit as est, credere piet as esse, nosse vita est. (To scrutinize, is temerity; to believe, is piety; to know, is life.) Bernard, de considerat, ad Eugenium, lib. 5.

He is Father of  $\left\{ \begin{array}{l} \text{Christ by nature, singulariter.} \\ \text{Good men, by adoption, specialiter.} \\ \text{All men, and all things, by creation, generaliter; as that} \\ \text{work is appropriated unto him in regard of his power.} \end{array} \right.$

“And in Jesus Christ his only Son our Lord.”

That which concerneth the second person is more largely set down than all the rest, teaching us hereby, that as we should respect other doctrine; so this in more special sort, as being the centre of all the creed and scripture's circumference, 1 Cor. ii. 2.

This person is described by his  $\left\{ \begin{array}{l} \text{Titles: } \left\{ \begin{array}{l} 1. \text{ Jesus.} \\ 2. \text{ Christ.} \\ 3. \text{ His only Son.} \\ 4. \text{ Our Lord.} \end{array} \right. \\ \text{Estate of } \left\{ \begin{array}{l} \text{Humiliation. } \left\{ \begin{array}{l} \text{Incarnation.} \\ \text{Passion.} \end{array} \right. \\ \text{Exaltation.} \end{array} \right. \end{array} \right.$

1. Jesus is his proper name, given him by the angel. Others, if any have the very name, were typical saviours only. Jesus Nave, the figure of Christ as a king: Jesus Sydracke, the figure of Christ as a prophet: Jesus Josedেকে, the figure of Christ as a priest. Augustine, Eusebius, and generally all expositors upon the third of Zachary.

This sweet name contains in it a thousand treasures of good things, in delight whereof St. Paul useth it five hundred times in his Epistles, as Genebrardus observeth. Idem Sedulius apologet. S. Francisci, lib. i. cap. 13.

2. “Christ.” His appellative title of office and dignity. Concerning these two titles, Jesus and Christ, see the Gospel Dom. i. post Nativit.

3. “His only Son;” which  $\left\{ \begin{array}{l} \text{God, John i. 1.} \\ \text{implieth that he is } \left\{ \begin{array}{l} \text{A distinct person from the Father, Mat. xxviii. 19.} \end{array} \right. \end{array} \right.$

God, because he is a Son, not as others by favour, but by nature: whatsoever the Son receiveth of the Father, he receiveth it by nature, not by grace, and he receiveth not as others, a part, but all that the Father hath, saving the personal propriety.

“Only Son,” called the first begotten, in respect of his mother and human nature: “only begotten” in respect of his Father, and divine nature. For the holy Spirit is not begotten, but proceeds



(as the scripture doth distinguish) *Nasci est a potentia intelligente, quia filius cogitatione nascitur, est et Imago patris: at procedere est a voluntate, quia spiritus sanctus est amor, &c.* I believe: Lord help mine unbelief.

The conjunction, And, proveth that the Son is equal with the Father, as concerning his Godhead: and yet a distinct person. *Alius personaliter, non aliud essentialiter.* "I believe in God the Father, and in Jesus Christ."

"Our Lord," as our 

{	Creator.
	Redeemer.
	Governor, as head of the church, Ephes. iv. 5.

Suetonius observeth that Augustus refused the name of Lord. Orosius notes, that it was at that time when Christ was born, that all lordship might be given unto him. See Epistle Dom. 17. post Trinit.

Christ's incarnation is Israel's consolation, for all sound comfort stands in happiness, all happiness in fellowship with God, all fellowship with God is by Christ: who for this cause being very God, became very man, that he might reconcile God to man, and man to God: he became little, that we might be great; the Son of man, that we might be the sons of God.

His incarnation hath two parts: 

{	Conception.
	Birth.

"Conceived by the Holy Ghost." Works of power are attributed to the Father, of wisdom to the Son, of love to the Holy Ghost. Wherefore because this was a work of highest love in God toward mankind, it is ascribed especially to the Holy Spirit, Luke i. 35. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Signifying hereby that this mystery cannot be seen clearly, therefore not to be examined curiously. St. Augustine calls it a sweet conjunction, where speech is husband, and ear wife. Meaning, that as soon as the blessed Virgin assented to the angel's message, she conceived.

Birth. I make Christ's incarnation a part of his humiliation, because there can be no greater abasement, than that he, who thundered in the clouds, should cry in the cradle, swaddled in a few rags, whom the heaven of heavens could not contain; that the eternal Word should become an infant; that he who was the Father of Mary, should be now the Son of Mary.

"Of the Virgin Mary." Where the 

{	Name, Mary,
	Surname, Virgin.

 mother of Christ is described by her

The new Jesuits, and old Friars, have many wonderful extravagant conceits of this name: let it suffice, that it is added in the

gospel, and creed, to show that Christ came of the lineage of David: and that therefore he was the true Messiah, as God had promised and prophesied by the mouths of all his holy servants.

3. The Corinthians, Ebionites, and Carpocratian heretics held that Christ was the natural son of Joseph; *et verus et merus homo*. Contrary to text, Matt. i. 25; Luke iii. 23. See the Gospel, Dom. 1, post Epiphan.

### *Passion.*

Christ's passion is set down.	{	First summarily, {	Suffered under Pontius Pilate.
		Then particularly, {	Crucified.
			Dead.
		Buried.	

All which our Saviour did not endure for himself, but for us. "He was wounded for our transgressions, and broken for our iniquity." In me, *et pro me doluit, qui pro se nihil habuit quod doleret*. O Domine Jesu doles non tua, sed vulnera mea. (In me and for me, he was grieved, who, for himself had nothing which could distress him; Oh Lord Jesus! thou didst not grieve over thy own, but my wounds.) He suffered for us, leaving us an example, that his passion might deliver us from sin, and his actions direct us to virtue: teaching patience, humility, obedience, charity. Greater patience cannot be found, than for the Author of life to suffer an ignominious death unjustly; no greater humility, than for the Lord of all Lords to submit himself to be crucified among thieves; nor greater obedience, than to be willing rather to die, than not fulfil the commandment of his Father; nor greater charity, than to lose his life, to save his enemies. For love is more showed in deeds, than in words, and more in suffering than in doing. See Gospel on Sunday before Easter, and Epistle ii. Sunday after Easter.

*Nos immortalitate male uti sumus, ut moreremur:*

*Christus mortalitate bene usus, ut viveremus.*

(We have so abused our immortality, that we may die; Christ so uses mortality that we may live.)

### *Exultation.*

Note the Creed's order answerable to the Scripture. For Christ first suffered and then entered into glory. Teaching us hereby, that we must first bear with him the cross before we can wear with him the crown. Christianus, as Luther said, is Crucianus. "As a

lily among the thorns; so is my love among the daughters:" Cant. ii. 2.

Christ's exaltation hath four parts: his

{	1. Triumph in hell.
	2. Resurrection.
	3. Ascension.
	4. Session.

I make Christ's descending into hell a part of his advancement, rather than abasement, because this general creed, of the whole Church, and the particular confession of our Church, make it a distinct article following Christ's suffering, death, burial: and therefore cannot aptly be construed of his agony in the garden before his death; nor of his tortures on the cross at his death, nor yet of his burial after his death: Ergo, *Credendum est Christum ad inferos in genere: credibile ad inferos damnatorum inspecie, triumphandi gratia secundum animam realiter, et localiter descendisse.* That as he did overcome the world on earth, and death in the grave: so likewise he did triumph over Satan in the courts of hell his own kingdom. For my own part, I rest myself in the judgment of the Church wherein I live, and hold it enough to believe that Christ did so much, and suffered so much, as was sufficient for all: efficient for me: praying with the Greek fathers in their Liturgy; by thine unknown sorrows and sufferings felt by thee, but not distinctly manifest to us, have mercy on us, and save us, O! graceless peevishness, we scantily follow Christ to heaven: albeit we believe that he went for us into hell.

NOTE.—The word "hell" in this place means that place, where the spirits of the dead remain until the resurrection of the body. All mankind after death remain in the same condition in which they died, until they are judged and separated. After his death, Christ's body was laid in the grave, while his soul went into the great congregation, where were the first Adam and his descendants, "waiting for their adoption, to wit, the redemption of their bodies." See Rev. vi. 11; Luke xxiii. 43; 1 Cor. xv. 52.

Christ's resurrection is the lock and key of all Christian religion and faith: on which all other articles hang. See the Gospel on St. Thomas and Easter day.

In Christ's ascension three points observable:	{	Place, Mount Olivet.
		Time, When he had taught his disciples, and while they beheld him.
Christ's session is set forth by the	{	Manner, A cloud took him up out of their sight: Acts i. 9. See the Epistle for Ascension day.
		Place, Heaven: that is, heaven of heaven. Effect, Coming to judgment.



To judge the quick and the dead	{	Spiritually, The good which live with the spiritual life of grace. The bad, which are spiritually dead in sin. Corporally, Because at that day most shall be dead, and many shall be found alive, who in the twink- ling of an eye shall suddenly be changed, as St. Paul tells us.
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Origen thinketh that the priest had bells in the lower part of his robe, to put us in mind of the end of the world. Our good God hath prepared such things for us, as eye hath not seen, neither ear hath heard, neither came into man's heart. Si in cor hominis non ascendit, cor hominis illuc ascendat. Seeing the judge shall come from heaven, let us before send hither our hearts to meet him: and in the meanwhile thence to look for him, Phil. iii. 20. He hath said it, who is truth itself: surely I come quickly, Amen, even so come Lord Jesus.

“I believe in the Holy Ghost.” The Godhead of the Father is especially manifested in the law: the Godhead of the Son especially manifested in the gospel; the Godhead of the Holy Ghost especially manifested in the creed: intimating so much in four words, as the whole Bible contains of this argument; namely, first, that the Holy Ghost is God, otherwise we might not believe in him. Secondly, that he is a distinct person from the Father, and the Son: I believe in the Father: in the Son: in the Holy Ghost. And thirdly, that he proceedeth from the Father, and the Son, infolded in the title, Holy Ghost. For albeit the Father is holy, the Son holy; the Father a spirit, and the Son a spirit, in respect of their nature; yet only the third person is the Holy Spirit, in regard of his office. The holy, because beside the holiness of nature, his special office is to make the church holy. The Father sanctifieth by the Son and by the Holy Ghost: the Son sanctifieth from the Father by the Holy Ghost: the Holy Ghost sanctifieth from the Father and the Son by himself immediately. As we believe that the Father is our Creator, the Son our Redeemer: so likewise that the Holy Ghost is our sanctifier.

Again, the third person is termed the spirit, not only in regard of his nature, which is spiritual; but because he is spired, or breathed from the Father and the Son: in that he proceeds from them both. How, I cannot say, you need not search, only believe. For as the prophet said of the Son, who shall declare his generation? so the most judicious Doctor Augustine, of the Holy Ghost, who shall declare his procession? Inter illam generationem, et hanc processionem, distinguere nescio, non valeo, non sufficio. Quia

et illa, et ista est ineffabilis. And therefore as the same Father in the like case: Dum sibi hæc dicit humana cogitatio, conetur eam vel nosse ignorando, vel ignorare noscendo. See the gospel Dom. post. Ascension.

“The holy Catholic Church.” The second part of the creed concerns the church: for as Augustine observeth, the right order of a confession did require, that after the Trinity, should be joined the church, as the house for the owner, and city for the founder. Again, the creed doth end with the church, as it did begin with God: to put us in mind, that except we have the church for our mother, we never shall have God for our father.

The church is described here by properties, and prerogatives.

Her properties are three: { 1. Holy.  
2. Catholic.  
3. Knit in a communion.

Her prerogatives are likewise three: { 1. In the soul, “remission of sins.”  
2. In the body, “resurrection of the flesh.”  
2. Both in body and soul, “life everlasting.”

The word, Credo, must be repeated in this article: but the preposition (*in*) omitted, by which the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men. It is said, I believe in God, in the Son, in the Holy Ghost: but in all the rest, where the speech is not of the Godhead, (*in*) is not added. I believe there is an holy church, as a company gathered to God, not in the Church as God. So the best copies and the worst too, read.

Church is used in a sense.	{ Ecclesiastical, for	Civil, for an ordinary assembly, Acts xix. 32, 39.	{	Holy per- sons,	{	Severally, for every faithful person in the Church of God, 1 Cor. iii. 16.	
		Holy places, 1 Cor. xiv. 34.				{	One house, Rom. xvi. 5.
		Jointly, gathered together in					One city or country, the Church of Sardi, Ephesus, Apoc. 3.
							The whole world, as in this article.
		All men and angels elected to life everlasting, and made one in Christ.					

It hath the name both in Greek and Latin of calling out and severing from others, as being indeed a chosen and peculiar people: κλητοι, quasi ἐκκλητοι.

Not churches, but Church. Because all the congregations of the faithful in the whole world make but one only Church. For as a kingdom divided into many shires, and more towns, is called one, because it hath one and the same king, one and the same law: so

the Church is one, because it liveth by one and the same spirit, and is ruled by one and the same Lord, and professeth one and the same faith: not one as tied to one place, much less unto one person; as the Papists injuriously confine it: for as all of them make the Catholic Church to be nothing else but the Roman Church; so some of them have made the Roman Church nothing else but the Pope. *Papa virtualiter est tota Ecclesia*, saith Harvæus in *lib. de potestate Papæ* cap. 23. As the tumultuous Anabaptists had framed a church like Pliny's *Acephali*, all body and no head: so the Romish parasites have built a Church like the toadstool, all head and no body. See *Epistle Dom. 17, post. Trinit.*

“Holy.” There are many wicked in the Church, and the best men have some faults; how then is it holy? Luther answereth in a word: if I look upon myself, or my neighbour, I cannot perceive that the Church is holy: but if I look upon Christ, who took away the sins of the world, then I see it all holy. It is said well, “I believe;” for we cannot see this holiness, over-shadowed with manifold infirmities outwardly, though the king's daughter is all glorious inwardly.

Sanctified by the washing of water through the word, that is, made clean from all sin by the precious blood of Christ, which is daily presented unto us both in the word, and in the sacraments.

The Church then  
is holy three ways:  
in respect,

1. Of her head: which is most holy; like as one that hath a fair face is said to be a fair man, albeit he have some crooked finger, or gouty toe.
2. Of her faith: which is holy, formaliter et effective: an undefiled law converting the soul, in itself holy: which forbids nothing but that which is evil, and doth not enjoin any thing but that which is good, and making others holy: being the power of God unto salvation.
3. In regard of her life: which is holy, free from sin reigning and condemning: even in this world made holy by sanctification partially: by imputation of righteousness perfectly.

This must be construed of the Church invisible, the triumphant part whereof is most holy, the militant more holy than Infidels, Jews, Turks, Heretics, and others out of the Church, who cannot enjoy the gift of sanctification: I say more holy, because in this life we receive (saith Paul) but the first fruits of the spirit; not the tenths of the spirit, saith Luther: and therefore *Christianus non est in facto, sed in fieri*; not so perfect, but that he need to stoop under mercy.

Now for the Church visible; that is a field wherein are tares as well as wheat, and both must grow together until the great harvest, *Matt. xiii.* Compared to the moon, *Rev. xii. 1*; sometime decreasing,



sometime increasing: but when it is in the full, it hath some spots: and therefore Brownists and Anabaptists obtrude more perfection upon the Church than God requires.

Heaven hath none but good, hell none but bad, earth both good and bad. Cum sub specie studii perfectionis, imperfectionem nullam tolerare possumus, aut in corpore, aut in membris Ecclesia; tunc diabolus nos tumefacere superbia, et hypocrisi seducere moneamur. *Calvin.*

“Catholic.” This word is used sometime for Orthodoxal; in which sense Pacianus said, Christian is my name, Catholic my surname. So Rome *was*, England *is*, a Catholic Church. But it properly signifieth universal, as here, because extended to all places, and all times, and all persons, not only those who are now living, but also those who have been from the beginning, and shall be to the end of the world. So that to say, the Roman Catholic Church, is like the by-word of Kent and Christendom: all one as to say, the particular, or the special general Church.

From this natural exception ariseth that other borrowed, as in the creed of Athanasius: hæc est fides Catholica: that is, quod ubique, quod semper, quod ab omnibus creditum est. The Catholic faith is that which is taught all men: Matt. xxviii. 19; Mark xvi. 15; in all places, Rom. x. 18; at all times, 2 Cor. i. 19; and Ps. cxix. 80. Thy word, O Lord, endureth forever, and thy truth also from generation to generation.

Fides est vides in iis quæ non vides, an evidence of things not evident. So that the Church we must believe is Catholic; not sensible, subject to view: but invisible, an object of faith.

“Communion of Saints.” The Church’s third property, which expoundeth the two former: “I believe the Catholic Church,” to wit, “the Communion of Saints.” If a Communion, then catholic; if Saints, then holy.

<p>This communion hath two parts: fellowship</p>	}	<p>Of the members with the head, because every Christian hath interest in all the benefits of Christ, who is not a garden-flower private for a few, but the rose of the field common to all: and therefore St. Jude calls his grace the common salvation.</p> <p>Of the members one with another: { Living with the living. and it is either of the { Dead, with the living.</p>
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As in the natural body: so in the Church, Christ’s mystical body, there is a perpetual sympathy between the parts: if one member suffer, all suffer with it; if one be had in honour, all rejoice with it.

Martin Luther said well and wittily, that a Christian is a freeman, and bound unto none. And again, that he is a diligent servant and

vassal all unto all. Verè vir omnium horarum, omnium operum, omnium personarum: becoming all things unto all men, that he may win them unto Christ. As that is Anti-Christian in style, so the Christian is in deed, Servus servorum Dei.

There is a knot of fellowship between the dead saints and the living. They pray to God for our good in general: and we praise God for their good in particular. I say, we praise God in his saints particularly, for giving Mary, Peter, Paul, such eminent graces on earth: and now such unspeakable glory in heaven. In affection and heart we converse with them, always desiring to be dissolved, and to be with Christ.

“Remission of sins.” All of us are born in sin, prius damnati, quàm nati (saith Bernard,) and after increasing, we grow from evil to worse, until our sins are remitted by God’s grace, conveyed unto us in the Church by his holy word and sacraments: it is a remission not a satisfaction; a work not of our merit, but of God’s mercy, who beholding us in Christ, reputes our sins as no sins. “I have put away thy transgressions, as a cloud, and thy sins as a mist, so remitted as if they never were committed.” Agnus Dei qui tollit peccata mundi, dimittendo quæ facta sunt, et adjuvando ne fiant, et perducendo ad vitam ubi omnino fieri non possunt.

Sins in the plural, be they never so many for quantity; never so grievous for quality. Say not with Cain, my sin is greater than can be pardoned; but with Paul, all things work for the best unto them who love God. Remember (saith Luther) the speech of God to Rebecca: Major serviet minori: the greater shall serve the lesser. Our spiritual enemies are stronger, and our sins are greater than we; yet they shall serve for our good: the greater shall serve the lesser, I believe the remission of sins. A very great benefit, because this pardon is our soul’s life.

Whereas the wages	{	Body, which is the temporal	}	death.
of sin is death, of		Soul, which is the spiritual		
		Body and Soul, which is eternal		

See the Epistle, Dom. 7, post Trinit.

“Resurrection of the body.” The whole creed in gross, and every parcel argueth a resurrection, as Erasmus aptly. This one article is the basis of all the rest, for if there be a God Almighty, then he is just: and if just, then another reckoning in another world, where good men shall be rewarded, and evil condignly punished. If a Jesus Christ who is our Saviour, then he must dissolve the works of Satan, which are sin and death: if an Holy Ghost, then

all his hallowed temples, who did glorify him here, shall be glorified of him hereafter. If a Church which is holy, then a remission of sins, a resurrection of the body, a life everlasting, that all such as have been subjects in his kingdom of grace, may likewise be saints in his kingdom of glory: for as God is principium effectivum in creatione, refectionem in redemptione: so, perfectivum in retributione.

“Life everlasting.” The chief good and last end, which we gain by being in the Church. All men on earth have life, but not everlasting: the damned in hell endure that which is everlasting, yet not a life, but an eternal death, as being perpetually tied unto torments, enforced ever to suffer that they would not, neither can they do any thing that they would: only the Church elected by the Father, redeemed by the Son, sanctified by the Holy Ghost, shall enjoy life everlasting; not by purchase or inheritance, but by donation and frank almony. The spiritual hand which apprehends this deed of gift is faith: and therefore begin well with “I believe in God,” and continue well in being a member of his “Holy Catholic Church,” and thou shalt be sure to end well with “everlasting life.”

Amen. Our assent to the creed, signifying hereby that all which we have said is true and certain.

“O Lord increase our faith.”



#### RUTH II. 4.

The novelists have censured this, and other like suffrages, as short cuts, or shreds, rather wishes, than prayers. A rude speech, which savoureth of the shop more than of the school: for our Church imitated herein the meek Publican, O God be merciful to me a sinner: and the good woman of Canaan, have mercy on me O Lord: and devout Bartimæus, O Son of David take pity on me. These short shreds and lists are of more value than their northern broadcloth: the which (as we see) shrinks in the wetting: whereas our ancient custom hath continued in the Church above twelve hundred years; for Augustine writes, Epist. 121, that the Christians of Egypt used in their Liturgy many prayers, every one of them being very short, raptim quodammodo ejaculatas, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in devotion is very



requisite, should be wasted and dulled through continuance, if their prayers were few, and long. *Nam plerumque hoc negotium plus gemitibus quàm sermonibus agitur, plus fletu quam afflatu*, saith the same father in the same place. (For oftentimes more is accomplished by groans than by speeches, more by weeping, than by blowing.) Peruse that learned epistle, for it is a sufficient apology, both for the length of our whole service, as also for the shortness of our several prayers. If Augustine now lived, and were made umpire between the novelits and us, he would rather approve many short prayers in England, than those two long prayers, one before, and the other after sermon, in Scotland and Geneva.

For this particular *Dominus vobiscum*, it is taken out of the second chapter of Ruth: an usual salutation among God's people: *Judg. vi. 12; Luke i. 28.*

And therefore the like among us: as God save you: God bless you: God speed, &c., are not idle compliments, or taking God's holy name in vain: but Christian and commendable duties. See Gospel, Dom. 6, post Trinit. and Gospel on the Annunciation.

This and the like salutations or benedictions in the time of divine service, between the priest and people, are of great antiquity, and good use. For in the liturgies of St. James, Basil, Chrysostom, and that of the Ethiopians, I find that the priest was wont to say, *pax vobis*: and the people replied, *Et cum spiritu tuo*. In that old liturgy of Spain, called Mozarabe, because the Christians were mingled with Arabians, it is enjoined that the Priest should say, *Dominus vobiscum*, as in our book; and the people, as ours, answered, *Et cum spiritu tuo*. Again, *Adjuvate me fratres in orationibus vestris*; (favour me, brethren, in your prayers:) and the whole company replied, *Adjuvet te Pater, Filius, Spiritus Sanctus*. It is reported by Bellarmine, and Tritemhemius, that one Petrus Damianus hath written a whole book of this argument, entitled, *Dominus vobiscum*: in which (as it should seem) sundry needless questions are discussed; he lived in the days of William the Conqueror, therefore thought probable that it was used in the Latin Church, ever since their Liturgy was composed by Damasus, about the year 376, deduced out of the Greek Churches into the Roman, as Beatus Rhenanus, and Master Fox conjecture.

## CUM SPIRITU TUO.

The people's answer, *Cum spiritu tuo*, is taken out of the second epistle of Paul to Timothy: "The Lord Jesus Christ be with thy spirit." It answereth the reapers' answer to Boaz; "The Lord bless thee." These mutual salutations insinuate sweet agreement and love between the Pastor and parishioners: it is the minister's office to begin, and the people's duty to correspond in good affection and kindness: for love is the adamant of love. When the minister is a Paul, the people must be Galatians, "if it were possible, willing to pull out their eyes, and to give them for his good:" not only to reverence his place, but also to love his person.

A Pastor cannot use to the people a better wish than, "The Lord be with you." For if God be with them, who can be against them? and the people cannot make a fitter reply than "with thy spirit." For (as Plato divinely said) every man's soul is himself.

Again, forasmuch as "God is a spirit, and ought to be worshipped in spirit;" it is meet we should perform this spiritual service with all earnest contention and intention of spirit. See *Magnificat*.

Christ promised, *Matt. xviii.*, to be with us in our devotion, "in the midst of us," when we meet to pray. But as Eusebius Emisenus observeth, how shall God be in the midst of thee, when as thou art not in the midst of thyself? *Quomodo erit Deus in medio tui, si tecum ipse non fueris?* If the advocate sleep, how shall the judge awake? No marvel if thou lose thy suit, when as in praying thou lovest thyself.

Prayer is the Christian's gun-shot (saith Luther) *Oratio, bombardæ Christianorum*. As then a bullet out of a gun: so prayers out of our mouth, can go no further than the spirit doth carry them: if they be *Timidæ*, they cannot flee far: if *Tumidæ*, not pierce much: only fervent and humble devotion hitteth the mark, penetrating the walls of heaven, albeit they were brass, and the gates iron.

The Church hath placed these mutual responsories at the very beginning of our prayers, after the lessons and confession of faith: because Christ said, "without me ye can do nothing." Wherefore the Church, as I have showed, begins her prayers at the first, with, "O Lord open thou our lips:" and here praying afresh, "The Lord be with you;" begins, I say, with, "the Lord be with you," and ends with, "through Jesus Christ our Lord." Signifying hereby, that Christ is alpha and omega, the first and the last, without whom we can neither begin well, nor end well. And this is the

reason why the Church after this interchangeable salutation enjoins us to pray, "Lord have mercy upon us: Christ have mercy upon us: Lord, &c.," using an earnest repetition (as I conjecture) rather to press this one point, than (as others write) to notify three divine persons.

And it is worth observing, that we conclude these short suffrages as we began: for as in the first we desire the Lord to be with us and our spirit; so likewise in the last, that "he would not take his holy spirit from us," but accompany the whole Church unto the end, and in the end.

I am occasioned in this place justly to defend the people's answering the minister aloud in the Church. The beginning of which interlocutory passages, is ascribed by Platina to Damasus Bishop of Rome, by Theodoret to Diodorus Bishop of Antioch, by Walafridus Strabo to S. Ambrose Bishop of Milan: all which lived 1100 years before the Church was acquainted with any French fashions: and yet Basil, epist. 63, allegeth that the Churches of Egypt, Libya, Thebes, Palestina, Phœnicians, Syrians, Mesopotamians, used it long before. Socrates and Strabo write, that Ignatius, a scholar unto Christ's own scholars, is thought to be the first author hereof. If any shall expect greater antiquity and authority, we can fetch this order even from the quire of heaven: "I saw the Lord (said Esay) set on an high throne, the seraphims stood upon it, and one cried to another, saying, Holy, Holy, Holy, Lord God of Hosts, all the world is full of his glory."

Blessed spirits in praising God answer one another interchangeably: though unhappy scornful spirits unmannerly term this custom, "tossing of service." But it may be said of them, as Hierome wrote of Helvidius, Existimant loquacitatem esse facundiam, et maledicere omnibus bonæ conscientiæ signum arbitrantur.



## PSALMS IN THE EVENING OFFICE.

### THE MAGNIFICAT.

LUKE I. 46.—"*My soul doth magnify the Lord.*"

This hymn is nothing else, but a grace, for grace: great thanks, for great things received of the Lord. Wherein observe the man-



ner and matter of the virgin's exultation : or a thanksgiving in the two former verses : and a reason in the rest, For he hath regarded, &c.

I purpose to sift every word of the former part severally : and because there is (as Luther saith) great divinity in pronouns, I will first examine the pronoun "my : " my soul, my spirit, my Saviour. It is not enough that others pray for us, except ourselves praise God for ourselves. He that goeth to Church by an attorney, shall go to heaven also by a proxy.

There is an old legend of a merchant, who never would go to mass : but ever when he heard the saints' bell, he said to his wife, pray thou for thee and me. Upon a time he dreamed that he and his wife were dead, and that they knocked at heaven gate for entrance : S. Peter the porter (for so goeth the tale) suffered his wife to enter in, but thrust him out, saying, Illa intravit pro se et te : as thy wife went to Church for thee, so likewise she must go to heaven for thee. The moral is good, howsoever the story be bad : insinuating that every one must have both a personality of faith, "*my* Saviour : " and a personality of devotion, "*my* soul, *my* spirit." Officium is efficium, it is not enough that the master enjoin his family to pray, or the father hear his child pray, or the teacher exhort his people to pray : but as every one hath tasted of God's bounty, so every one must perform this duty, having oil of his own in his own lamp, saying, and praying with the blessed Virgin, "*my* soul, *my* spirit."

"Soul," As if she should thus speak. Thy benefits O Lord are so good, so great, so manifest, so manifold, that I cannot accord them with my tongue, but only record them in my heart. It is truly said, he loves but little who tells how much he loves : and so surely he praiseth God but little, who makes it a tongue toil and a lip-labour only, Mark vii. 6 ; "This people honoureth me with their lips, but their heart is far from me." God who gave all, will have all, and yet above all requireth the soul. "Son, give me thy heart : " for that alone commands all other members, as the centurion did his soldiers. It saith to the foot, go, and it goeth ; unto the hand, come, and it cometh ; unto the rest do this, and they do it. It doth bend the knees, and join the hands ; and lift up the eye, composeth the countenance, disposeth of the whole man : and therefore as that other Mary chose the better part, so this Mary bestowed upon God her best part, "her soul did magnify, her spirit rejoiced."

Some divines expound these words jointly, some severally. The word spirit is used in the holy scripture sometimes for the whole soul, 1 Cor. vii. 34. The woman unmarried careth for the things

of the Lord, that she may be holy both in body and in spirit, that is, in soul.

So Saint Augustine in his exposition of this hymn, thinks that these two words here signify the same, because the latter phrase, "my spirit rejoiceth in God my Saviour," is nothing else but an exegesis of the former, "my soul doth magnify the Lord:" insinuating by this repetition, "my soul, my spirit," that her devotion was not hypocritical, but cordial and unfeigned. It is observed in nature, that the fox doth nip the neck, the mastiff the throat, the ferret the liver, but God especially careth for the heart: being (as Ambrose speaks excellently,) *Non corticis, sed cordis Deus.*

And therefore Mary was not content to praise the Lord from the rhine of her lips only, but also from the root of her heart. So David did pray, "Praise the Lord O my soul, and all that is within me praise his holy name." So Paul would have us pray: "Sing to the Lord with grace in your hearts." And so the Church doth desire that the priest (who is the mouth of the people) should pray, "The Lord be with you," saith the minister, and the whole congregation answereth, "and with thy spirit." Hereby signifying, that this holy business ought to be performed with all attention and intention of spirit.

Divines interpreting these two severally, distinguish between soul and spirit: and so doth the Scripture, 1 Cor. xv. 45. "The first man Adam was made a living soul, the last Adam a quickening spirit." Soul is that by which we live naturally: spirit, is that, by which we live through grace supernaturally. Or (as other,) soul signifieth the will, and spirit the understanding: as Heb. iv. 12; "The word of God is lively and mighty in operation, and sharper than any two edged sword, and entereth through, even unto the dividing asunder of the soul and spirit:" that is, of the will and understanding.

So that Mary saying here, my soul and my spirit, doth intimate that she did praise the Lord with attention in her understanding, and devotion in her affection. They praise God, with half an heart, who either having devotion, want understanding: or else endued with understanding, want devotion: and so while men pray with the soul without a spirit, or with the spirit, without a soul, their heart is divided (as the Prophet Ose: *Divisum est cor eorum:*) and God hath but one part, haply the least piece.

The line then to be drawn from this example, is, first, that we pray with our heart: secondly, with our whole heart, with all our soul, with all our spirit.

"Doth," in the present. For as a gift to man, so glory to God, is most acceptable when it is seasonable: not deferred, but conferred in time. *Gratia quæ tarda est, ingrata est gratia. Proprium est libenter facientis, cito facere.*

"Magnify." The word signifieth highly to commend, and extol: *Magnum facere*, to make great. Now God is *optimus maximus*, already most great, and therefore cannot be made more great in regard of himself: but all our vilifying magnifying the Lord is in respect of others only.

When we blaspheme the most holy name of God, as much as in us lieth, we lessen his greatness: when we bless his name, so much as in us is, we magnify his glory making that which is great in itself, to be reputed great of others. As one fitly, *Magnificare nihil aliud est nisi magnum significare.*

This magnifying consists in our conversation especially. *Noli* (saith Augustine) *gloriarī, quia lingua benedicis, si vita maledicis.* (I will not glory because you speak well with your mouth, if you speak evil with your life.) Have your conversation honest among the Gentiles, that they which speak evil of you, may by your good works, which they shall see, glorify God in the day of the visitation.

God is magnified of us (as Ambrose and Origen note,) when as his image is repaired in us. He created man according to his likeness: that is, as Paul doth interpret it, "in righteousness and holiness." So that the more grace we, the more glory God: he doth appear greater in us, albeit he cannot be made greater by us. He doth not increase, but we grow from grace to grace, from virtue to virtue: the which ought principally to stir us up unto this duty, for that ourselves are magnified, in magnifying him: as Mary sheweth here, "My soul doth magnify the Lord," ver. 46. And "The Lord hath magnified me," ver. 49. *Qui maledicit Domino, ipse minuitur; qui benedicit, augetur: prior est in nobis benedictio Domini, et consequens est, et ut nos benedicamus Domino: illa pluvia, iste fructus.* (Whoever speaks evil of God, loses thereby; whoever blesses God, gains; it is first for us to bless God, and a consequent, that God will bless us: this is the rain, that is the fruit.)

"The Lord." Lord is a name of might, Saviour, of mercy, Mary then (as Augustine and others observe) praiseth him alone, who is able to help, because the "Lord;" and willing, because a "Saviour."

"And my spirit." Such as distinguish between soul and spirit, make this a reason of the former verse: "My spirit hath rejoiced



in God my Saviour," and therefore "my soul doth magnify the Lord:" according to that of St. James; "Is any merry? let him sing." So that this exultation of Mary, caused her exaltation of God.

Inward rejoicing in spirit, is a great sign of a good conscience, "which is a continual feast." The wicked are often merry, sometime mad-merry: but all is but from the teeth outward. For (as Solomon speaks) "even in laughing the heart is sorrowful, and the end of mirth is heaviness." But the good man (as the Virgin here) "rejoiceth in spirit:" all worldly merriments are more talked of than felt, but inward spiritual rejoicing is more felt than uttered.

It is (as the Scripture calls it) a jubilation, an exceeding great joy, which a man can neither suppress, nor express sufficiently. *Nec reticere, nec recitare*: for howsoever in the court of conscience there be some pleading every day; yet the godly make it Hilary term all the year. See Gospel Dom. 1. Advent. & Dom. 9, post Trinit.

"In God." Haply the spirit of the most wicked at some time doth rejoice, yet not in God, nor in good, but in villainy, and vanity, Prov. ii. 14. "They rejoice in doing evil, and delight in forwardness:" whereas in the good man the joyous object is always good, goodness itself, God himself. David delights in the Lord. Mary rejoiceth in God. And this is so good a joy, that Paul saith, rejoice in the Lord always, and again, I say, rejoice. We may rejoice in our friends, in our health, in our preferment, in our honest recreation, in many other things, *præter Deum*, beside God: yet in all, *propter Deum*, for God, so far forth as they shall increase our spiritual rejoicing in the Lord. "God forbid (saith Paul,) that I should rejoice in any thing but in the cross of Christ." In any thing in comparison of this, in any thing which might hinder this, and yet in all things for this. See the Epistle Dom. 4. Advent.

"Saviour." To consider God as a severe judge, would make our heart to tremble: but to consider him in Christ, in whom he is well pleased, is of all ghostly comfort the greatest. And therefore if we desire to rejoice in spirit, let us not behold God in the glass of the law, which makes him a dreadful judge: but in the glass of the gospel, which shows him a merciful Saviour.

In every Christian there are two contrary natures, the flesh, and the spirit: and that he may be a perfect man in Christ, he must subdue the one, and strengthen the other: the law is the ministry of death, and serveth fitly for the taming of our rebellious flesh: the gospel is the power of God unto life, containing the bountiful

promises of God in Christ, and serveth fitly for the strengthening of the spirit. It is oil to pour in our wounds, and water of life to quench our thirsty souls. As in name, so in nature, the goodspel, or the gospel, that is, the word and joy for the spirit. Mary then had good cause to add this epithet Saviour, unto God: my spirit rejoiceth in God my Saviour.

“My Saviour.” We note two conclusions out of this pronoun: the first against some papists; the second against all papists. Some popish writers affirm, that Mary was conceived and born without original sin, and that she lived and died without actual sin: contrary to the Scripture, Rom. iii. 9; Gal. iii. 22. So that in honouring the feast of her conception and nativity, with the singular privilege of Christ, they worship an idol, and not her. For an idol (as Paul disputes,) “is nothing in the world:” and so is that man or woman conceived without sin, except Christ, who was conceived by the Holy Ghost; as none other ever was, or shall be.

They ground this assertion upon a place of Augustine: *Excepta sancta virgine Maria, de qua propter honorem Domini, nullum prorsus cum de peccatis agitur, habere volo quæstionem.* Answer is made, that Augustine elsewhere concludes all under sin (though he did in that place forbear to rip up the faults of the mother in honour of the son,) for in lib. 5, chap. 9, against Julian the Pelagian, he doth intimate that Mary’s body was sinful flesh, concluding peremptorily, *Nullus est hominum præter Christum, qui peccatum non habuerit grandioris ætatis accessu: quia nullus est hominum præter Christum, qui peccatum non habuerit infantilis ætatis exortu.* So likewise, lib. de sancta virginitate, cap. 3. *Beatior Maria percipiendo fidem Christi, quàm concipiendo carnem Christi: nihil enim ei materna propinquit as profuisset, nisi foeliciùs Christum corde, quàm carne gestasset.* And in this treatise, *De fide ad Petrum*, (for the papists admit that book,) *Firmissimè crede, et nullatenus dubites, omnem hominem qui per concubitus viri et mulieris concipitur, cum peccato originali nasci, et ob hoc natura filium iræ.* Thus Augustine expounds, and answers Augustine.

Now for holy Scriptures, if there were no more texts in the Bible, this one is omni-sufficient, to accuse Mary of some faults, and the papists of much folly: my spirit rejoiceth in God my Saviour. He that hath no sin, wants not a Saviour: but Mary rejoiced in a Saviour, therefore she was sorry for her sin. The whole need not a physician, saith Christ: but Mary calls for a salve, therefore surely she had some sore: and if any sin, then she cannot be our mediatrix, or advocate. *Si peccatrix, non deprecatrix.* Our advocate is our

propitiation for sin: but the propitiation for sin, knew no sin. Ergo, que egebat, non agebat advocatum. And therefore Mary, who needed a saviour herself, could not be a saviour of others.

Again, we gather out of this pronoun *my*, Mary's particular apprehension and application of Christ's merits, against all papists, who teach that a general confused implicit faith, is enough without any further examination of Scriptures, or distinct belief. Contrary to the practice of Christ, who prayed in our nature and name.

Deus meus, Deus meus. Of David, thou art my God: of Thomas, my Lord: of Mary, my Saviour.

The second part of this hymn containeth a reason why she did magnify the Lord, namely for his goodness.

Toward	{	Herself. "He hath regarded the lowliness of his handmaid; he hath magnified me. From henceforth all generations shall call me Blessed." Others.
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"Regarded." God is said in Scripture to regard three ways, (as Augustine notes upon this place) secundum {  
 Cognitionem, notice.  
 Gratiam, favour.  
 Judicium, judgment.

1. His eye of knowledge regardeth all things, Heb. iv. 13. "There is not any creature, which is not manifest in his sight, but all things are naked and open unto him."

2. His favourable countenance and gracious eye is upon them "who fear him, and upon them who trust in his mercy."

3. God in judgment will only regard his elect. For he will say to the reprobate, "verily I know you not." God regarded here Mary with his gracious eye, vouchsafing to make her both his child and his mother. The one is a benefit obtained of very few; the other denied unto all. It was only granted to Mary to be the mother of Christ, whereas it was denied unto all men, to be the father of Christ.

This was so great a grace to Mary, that as in this hymn herself doth prophecy: "From henceforth all generations shall account her blessed."

An angel of heaven said that she was full of grace: *Gratia plena in se, non à se*, in herself, but not of herself. And therefore her soul did magnify the Lord, and her spirit rejoiced in God her Saviour; not in regard of her own greatness, but in respect of his goodness. For so she saith, he hath regarded.

"The lowliness." God cannot look above himself, because he hath no superior; nor about himself, for that he hath no equal: he regards only such as are below him; and therefore the lower a man is, the nearer unto God, the more exposed to his sight who looks



from above. "Who is like unto the Lord our God that hath his dwelling so high, and yet humble himself to behold the things in heaven and earth? He taketh up the simple out of the dust, and lifteth the poor out of the mire. And Psal. cxxxviii. 6. Though the Lord be high, yet hath he respect unto the lowly: but as for the proud, he beholdeth them afar off." The most high then hath especial respect to such as are most low.

Now lowliness in holy { Actively, for humility.  
Scripture is used both { Passively, for humiliation, baseness, and affliction.

Origen, Beda, Bernard, construe this of Mary's humility: but I think with most, and best, that she meant by lowliness, her base degree: for *humilitas dum proditur perditur*. He that brags of his humility loseth it. It is (saith Hierome,) the Christian's jewel. Now, saith Macarius, he is a foolish beggar who when he finds a jewel, instantly proclaims it, *inveni, inveni*: for by this means he that hath lost it, will demand it again: so likewise when we boast of any good gift, the Lord who lent, will resume it.

It is improbable then that Mary spake this of her humility; for (as some popish writers observe,) she did in this song ascribe all her happiness to God's mercy, and nothing to her own merit.

It is true, that as "death is the last enemy:" so pride the last sin that shall be destroyed in us. *Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur: et te residente dimittitur*. Augustine told Dioscorus, *Vitia cætera in peccatis, superbia verò etiam in benefactis timenda*. When other sins die, secret pride gets strength in us, *ex remediis generat morbos*, even virtue is the matter of this vice: in such sort, that a man will be proud, because he is not proud. But this was not Mary's mind to boast, in that she did not boast: but, as the word and coherence more than insinuate, she did understand by lowliness, her mean estate and quality.

Quod me dignatus in altum,  
Erigere ex humili, celsum.

So doth herself construe the word, ver. 52. "He hath put down the mighty from their seat, and hath exalted the humble and meek:" where humble is opposite to mighty, as in this verse, the lowliness of Mary to God's highness. I press this point, because some Papists (as Erasmus affirms) have gathered out of this place, that Mary through her modest carriage, worthily deserved to be the Mother of Christ. Whereas (besides the reasons alleged) the words

of this verse, and the drift of the whole song, confute them abundantly:

For ταπεινότης, used by Luke, signifieth properly baseness: whereas humility is called ταπεινοφροσύνη: and albeit the vulgar Latin read, nespexit humilitatem, yet ἐπέβλεψεν is aspexit, as in our English Bibles, “he looked on the poor degree of his handmaid.” And this is not only the critical Annotation of Erasmus, but their own Jansenius, and Maldonatus observe the same: for her intent was not to magnify herself, but to magnify the Lord.

Here then we may behold Mary’s exceeding great misery, and God’s exceeding great mercy; the good lady’s infelicity, who descended of a noble house, yea, royal blood, was notwithstanding a distressed silly maiden, so poor, that, as we read, Luke ii. 24, she was not able to buy a yongg lamb for an offering. See the gospel on the Purification.

Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches, nor the nobleman of his parentage, for one generation passeth, and another cometh: and as we have heard, so have we seen, some who came from the sceptre, to hold the plough; and others who came from the plough, to manage the sceptre. And the reason is rendered in this hymn; “The Lord hath put down the mighty from their seat, and exalted the humble and meek: he hath filled the hungry with good things, and the rich he hath sent empty away.” This was his exceeding great goodness toward Mary, to raise her out of the dust, so to magnify her, as that all generations account her blessed.

“For from henceforth all generations shall call me blessed.” In the verse before Magnificat, Elizabeth called her blessed: now the Virgin opposeth all men to Elizabeth, and all times to the present, saying, (as Theophylact doth note) that not Elizabeth only, but all men, and women, as at this time, so for ever also shall account me blessed. All generations, that is, all men in all generations, (as the school doth usually distinguish) genera singulorum, albeit not singuli generum, (or as Euthymius) all people who believe aright in the Son, shall bless the mother, not all living, but all believing: for Jews and Gentiles, and Heretics, instead of this honour, revile her. Augustine mentioneth Antidicomarianites, Helvidius in Hierome’s age was (as Roffensis terms him) a Mariæmastix; and in our time some are content to give her less, because the Papists have given her more than is due. Let us not make the spirit of truth a liar, which saith, “all generations shall call her blessed.” This

shall, is officii, not necessitatis: all ought, howsoever all do not bless this blessed Virgin.

“For he that is mighty hath magnified me.” *Magna mihi fecit, hath done marvellous things in me.* For it is wonderfully singular, and singularly wonderful, that Mary should be both a Virgin and a Mother: of such a Son, a Mother, as was her Father: he that is mighty, and none but the Almighty could thus magnify Mary: she was blessed in bearing the most blessed, in whom “all nations of the earth are blessed.” Unto this purpose Bernard excellently, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te prævenit in benedictionibus dulcedinis, ideo tu benedicta.*

Hitherto concerning the goodness of God toward herself: now she remembereth his mercy toward others.

- |  |   |  |   |  |
|--|---|--|---|--|
| His mercy is on them<br>that fear him, &c. | { | Generally,   | { | 1. In helping and comforting them: “He exalteth the humble and meek, filling them with all good things.” |
|  |   | 2. In scattering and confounding their enemies: “He hath scattered the proud, put down the mighty from their seat, and sent the rich empty away.”  |   |  |
|  | { | More specially,  | { | 1. In promising.   |
|  |   | 2. In performing his gracious promise touching the Messiah of the world: “Remembering his mercy hath holpen his servant Israel, as he promised to our forefathers Abraham, and his seed for ever.” |   |  |

These points are flagons of wine to comfort the distressed soul. For if God, who promised in the beginning that the seed of the woman should bruise the serpent’s head, deferred his promise almost 4000 years, and yet at length accomplished the same to the very full: then no doubt, God having promised the resurrection of the dead, and everlasting life, will in his good time bring them to pass. That which is past, may confirm our hope touching things to come:” For he remembereth his mercy towards his servant Israel, and it is on them that fear him throughout all generations.”

The “magnificat” is omitted in the American Liturgy.

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#### CANTATE DOMINO, PSALM XCVIII.

The Church hath done well in joining to the Magnificat, Psalm xcvi., for the one is a perfect echo to the other, (all interpreters agreeing, that David’s mystery, and Mary’s history are all one.) Whatsoever is obscurely foretold in his psalm, is plainly told in her



song: as he prophecied, "O sing unto the Lord a new song, show yourselves joyful:" so she practised, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." And this (as Christ teacheth) is a new song: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and truth." The voice doth say, *Magna fecit*, he hath done marvellous things: and the echo, *Magna mihi fecit*, He hath magnified, or done marvellous things in me. For it is an exceeding wonder, (as Paul speaks) a great mystery that God should be manifested in the flesh, that the Father of all, should be the son of Mary. Voice: "With his own right hand, and with his holy arm hath he gotten himself the victory." Echo: "He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts." Voice: "The Lord declared his salvation, his righteousness hath he openly showed in the sight of the heathen." Echo: "His mercy is on them that fear him, throughout all generations: he hath filled the hungry with good things, and the rich he hath sent empty away." Gentiles esurientes, Judæos divites, as Theophylact expounds it. Voice: "He hath remembered his mercy and truth towards the house of Israel." Echo: He remembering his mercy, hath holpen his servant Israel.

In the whole psalm five circumstances  
are to be considered especially:

Who.  
What.  
Whereto.  
Wherefore.  
Wherewith.

1. Who must sing: "all men, all things." For the prophet in the latter end of the psalm doth incite sensible men, by directing his speech unto insensible creatures: "Let the sea make a noise, let the floods clap their hands, and let the hills be joyful." All which sing psalms and hymns in their kind, only man, for whom all these were made, is unkind. "The ox knoweth his owner, and the dull ass his master's crib: but Israel hath not known, my people hath not understood."

2. What: "Sing a new song." This is man's end, to seek God in this life, to see God in the next: to be a subject in the kingdom of grace, and saint in the kingdom of glory. Whatsoever in this world befalleth us, we must sing: be thankful for weal, for woe: songs ought always to be in our mouth, and sometimes a new song: for so David here, sing a new song; that is, let us put off the old man, and become new men, new creatures in Christ: for the old man sings old songs: only the new man sings a new song; he

speakeeth with a new tongue, and walks in new ways, and therefore doth new things, and sings new songs; his language is not of Babylon or Egypt, but of Canaan; his communication doth edify men, his song glorify God.

Or a new song, that is, a fresh song, *nova res, novum canticum*, new for a new benefit, Ephes. v. 20. "Give thanks alway for all things." It is very gross to thank God only in gross, and not in parcel. Hast thou been sick and now made whole? praise God with the leper, Luke i. 7; sing a new song, for this new salve.

Dost thou hunger and thirst after righteousness, whereas heretofore thou couldst not endure the words of exhortation and doctrine? sing a new song for this new grace. Doth Almighty God give thee a true sense of thy sin, whereas heretofore thou didst draw iniquity with cords of vanity, and sin as it were with cart ropes, and wast given over to work all uncleanness, even with greediness? O sing, sing, sing, a new song for this new mercy.

Or new, that is, no common or ordinary song, but as God's mercy toward us is exceeding marvellous and extraordinary, so our thanks ought to be most exquisite, and more than ordinary: not new in regard of the matter, for we may not pray to God, or praise God, otherwise than he hath prescribed in his word, which is the old way, but new in respect of the manner and making, that as occasion is offered, we may bear our wits after the best fashion to be thankful.

Or, because this psalm is propheticall, a new song, that is, the song of the glorious angels at Christ's birth, "glory to God on high, peace in earth, towards men good will," a song which the world never heard before; that the seed of woman should bruise the serpent's head is an old song, the first that ever was sung: but this was no plain song, till Christ did manifest himself in the flesh. In the Old Testament there were many old songs, but in the New Testament a new song.

That unto us is born a new Saviour, which is Christ the Lord, in many respects "a new song:" for whereas Christ was but shadowed in the law, he is showed in the gospel; and, new, because sung of new men, of all men. For the sound of the gospel is gone through all the earth, unto the ends of the world: whereas in old time God's old songs were sung in Jurie, His name great in Israel, at Salem his tabernacle, and dwelling in Sion, Psal. lxxvi.

3. Whereto. To the Lord. See before Psal. xcv.

4. Wherefore. "For he hath done marvellous things:" he hath opened his greatness and goodness to the whole world, in his creation and preservation, in his redemption especially, being a work of greater

might and mercy than all the rest: for in the creation he made man like himself; but in the redemption he made himself like man. *Illic participes nos fecit bonorum fuorum: hic particeps est factus malorum nostrorum.* In making the world he spake the word only and it was done; but to redeem the world, *dixit multa, et fecit mira*, saith the text: *Passus est dura verba, duriora verbera.* The creation of the world was a work as it were of his fingers: *Psal. viii. 3.* When I consider the heaven, even the work of thy fingers. But the redemption (as it is here called,) is the work of his arm: with his own right hand, and with his holy arm hath he gotten himself the victory.

So that if the Jews observed a Sabbath in honour of the world's creation; how many festivals ought we to keep in thankful remembrance of our redemption? As Diogene said, every day was an holy day to a good man, so every day should be a Sunday to the Christian man.

Aquinas excellently, *Bonum gratiæ unius, majus est quàm bonum naturæ totius universi*: The saving of one soul is a greater work, than the making of a whole world: 1, 2æ. quæst. 113, art. 9.

5. Wherewith: in a literal  $\left\{ \begin{array}{l} \text{Vocal, sing to the Lord.} \\ \text{Chordal, praise him upon the harp.} \\ \text{Pneumatical, with trumpets, \&c.} \end{array} \right.$   
sense with all kind of music,

In an allegorical exposition (as Euthymius interprets it) we must praise God in our actions, and praise him in our contemplation: praise him in our words, praise him in our works, praise him in our life, praise him at our death: being not only temples (as Paul) but (as Clemens Alexandrinus calls us,) Timbrels also of the Holy Ghost.



#### PARAPHRASE OF PSALM XCII.

To thank the Lord, Oh! it is good,  
To sing and praise the name,  
Of the most high and mighty God,  
And to exalt his fame.

To tell his loving kindness, soon  
In the dawn of early light,  
To speak his truth and love at noon  
And in the darkening night.



Upon the instrument of strings,  
 Upon the harp and lute,  
 With organ, that the welkin rings,  
 And with the softest flute.

For thou, Oh Lord! hast gladdened me,  
 Thy works of love are great  
 And I'll rejoice in praising thee  
 For things thou dost create.



### NUNC DIMITTIS, OR THE SONG OF SIMEON.

LUKE ii. 29.—“*Lord, now lettest thou thy servant depart in peace.*”

*Sic ubi fata vocant, udis abjectus in herbis.*

*Ad vada Mæandri concinit albus olor.*

As the swan, so Simeon in his old age, ready to leave the world, did sing more sweetly than ever he did before, “Lord now lettest,” &c.

The which hymn is a thanksgiving to God, for giving his son to redeem his servants.

- |  |   |  |
|--|---|--|
| And it hath two principal parts: in the  | { | 1. He rejoiceth in regard of his own particular, ver. 29, 30.                                |
|  | { | 2. In regard of the general good our Saviour Christ brought to the whole world, ver. 31, 32. |
| In the first note two things especially: | { | 1. His willingness to die, “Lord now lettest thou thy servant depart in peace.               |
|  | { | 2. The reason of this willingness, “For mine eyes have seen thy salvation.                   |

“Lord.” The papists often in their life, specially at their death, use to commend themselves and their souls unto the protection of the blessed Virgin: *Maria mater gratiæ, tu nos ab hoste protege, et hora mortis suscipe.* (Mary! mother of grace! do thou receive us in the hour of death, and protect us from the enemy.) This is their doctrine, Bellarmine avoweth it: this is their practice, Father Garnet at his execution used this form of prayer twice publicly. But old Simeon here forgetting our lady, though she were present, commends his soul to the Lord, who redeemed it, “Lord now lettest thou,” &c.

“Now.” Simeon assuredly was not afraid to die before, but because a relation was given unto him from the Holy Ghost that he

should not see death, until he saw the Messiah, he was exceeding desirous to live, that he might see the word of the Lord fulfilled. And therefore men abuse this example, saying they will be contented to die, when such and such things come to pass, when all their daughters be well married, and all their sons well placed. Old Simeon had a revelation for that he did, whereas we have no warrant from God, for many things we fondly desire; so that whether God grant them, or not, we must submit ourselves unto his good pleasure, now and ever ready to depart in peace, when he doth call, taking unto us the resolution of Job, "The Lord giveth, and the Lord taketh, blessed be the name of the Lord."

"Lettest thou." We may not ourselves lose our souls, but let God let them out of prison. We must seek to mortify the flesh, and to cast the world out of us:

But to cast ourselves out of  
the world, is an offence against

{	God.
	Our neighbour.
	Ourselves.

Against God: who saith, "Thou shalt not kill:" if not another, much less thyself. "For thou must love thy neighbour as thyself:" first thyself, then thy neighbour as thyself. The nearer, the dearer, "I kill, and give life," saith the Lord: we are not masters of our life, but only stewards: and therefore may not spend it, or end it as we please: but as God, who bestowed it, will.

"Against our neighbours." Because men are not born for themselves alone, but for others also: being all members of one commonwealth and politic body; so that (as Paul saith) "If one member suffer, all suffer with it." *Homo quilibet est pars communitatis*: Every particular person is part of the whole state. This is the true reason, why the king doth take so precise an account of the death even of his basest subject, because himself and the whole kingdom had interest in him.

"Against ourselves:" Because by natural instinct every creature labours to preserve itself; the fire striveth with the water, the water fighteth with the fire, the most silly worm doth contend with the most strong man to preserve itself: and therefore we may not butcher ourselves, but expect God's leisure and pleasure to let us depart in peace.

"Thy servant." It is not a servile service, but a perfect freedom to serve the Lord. And therefore as the good Emperor Theodosius held it more noble to be *membrum Ecclesiæ, quam caput Imperii*: (a member of the Church, than the head of the empire:) so may we

resolve that it is better to be a servant of God, than Lord of all the world. For while we serve him, all other creatures on earth and in heaven too serve us, Heb. i. 14.

In choosing a master, every man will } his { Enemy.  
shun principally three sorts of men: } Fellow.  
 } Servant.

He serveth his greatest enemy, who serveth the devil: his fellow, who serveth the lust of his flesh: his servant, who serveth the world. It is a base service to serve the world: for that is, to become a vassal unto our servants. It is an uncertain service to serve the flesh: this master is so choleric, so weak, so sickly, so fickle, that we may look every day to be turned out of his doors: and that which is worst of all, he is least contented when he is most satisfied. Like to the Spaniard, a bad servant, but a worse master. It is an unthrifty service to serve the devil, all his wages is death: the more service we do him, the worse is our estate. But he that fears God, hath the greatest Lord, who is most able, and the best Lord, who is most willing to prefer his followers: and therefore let us say with Simeon, and boast with David: "O Lord I am thy servant, I am thy servant." See the Epistle on Simon and Jude's day.

"Depart." Here first note the soul's immortality: Death is not exitus, but transitus; not obitus, but abitus; not a dying, but a departing, a transmigration and exodus out of our earthly pilgrimage, unto our heavenly home. *Fratres mortui, non sunt amissi, sed præmissi: profectio est, quam putas mortem:* A passage from the valley of death unto the land of the living.

David said of his dead child, "I shall go to him, but he shall not return to me." Christ confirms this: Have you not read what is spoken of God, saying, "I am the God of Abraham, and the God of Isaac: and the God of Jacob?" Now God, saith Christ, is not the God of the dead, but of the living. Abraham then is alive, Isaac alive, Jacob alive; they cannot be said truly dead, but (as Simeon) here, departed.

The two receptacles of all souls after this life, Hell and Heaven, infallibly demonstrate this point. Lazarus dieth, and his soul is presently conveyed by blessed angels unto the bosom of Abraham: unhappy Dives dieth, and his soul is fetched and snatched away by foul fiends unto the bottomless pit of hell.

As God's eternal decrees have an end without a beginning: so the souls of men have a beginning without an end. The soul and body part for a time, but they shall meet again, to receive an irrecoverable doom, either of "Come ye blessed," or "Go ye cursed."



Secondly, note that dying is the loosing of our soul from her bonds and fetters: our flesh is a sink of sin, the prison of the mind, *σῶμα* quasi *σῆμα*. Qui gloriatur in viribus corporis, gloriatur in viribus carceris. And therefore when Plato saw one of his school was a little too curious in pampering his body, said wittily: what do you mean to make your prison so strong? So that a soul departed is set at liberty, like a bird that is escaped out of a cage. Among all other prisoners visit your own soul, for it is enclosed in a perilous prison, said a blessed martyr, apud Fox, pag. 1544.

The world is so full of evils, as that to write them all, would require another world so great as itself. Initium vitæ cæcitas et oblivio possidet, progressu labor, dolor exitum, error omnia: childhood is a foolish simplicity, youth a rash heat, manhood a carking carefulness, old age a noisome languishing. Diu vivendo portant funera sua, et quasi sepulchra dealbata plena sunt ossibus mortuorum. It may be said of an old man, as Bias of the Mariner; Nec inter vivos, nec inter mortuos: (Neither among the living, nor the dead :) and (as Plutarch of Sardanapalus, and St. Paul of a widow living in pleasure) that he is dead and buried, even while he liveth: and so passing from age to age, we pass from evil to evil; it is but one wave driving another, until we arrive at the haven of death. Epictetus spake more like a divine than a philosopher: Homo calamitatis fabula, infœlicitatis tabula. (Man is a fable of calamity, a catalogue of miseries.) Though a king by war or wile should conquer all the proud earth, yet he gets but a needle's point, a mote, a mite, a nit, a nothing. So that while we strive for things of this world, we fight as it were like children, for pins and points. And therefore Paul "desired to be loosed, and to be with Christ:" and Simeon (as some divines observe) prayeth here to be dismissed, (as Ambrose doth read) Dimitte: "Lord let loose." Cyprian and Origen, dimittes, in the future: as if he should say, "Now Lord I hope thou wilt suffer me to depart." Howsoever the word in the present, imports that death is a gaol-delivery: Nunc dimittis fœdus; "Now Lord thou settest free thy servant; as ἀπολύειν is used, Acts xvi. 35; Luke xxiii. 17.

Nam quid longa dies nobis, nisi longa dolorum  
Colluvies? longi patientia carceris ætas.

"In peace." There are three kinds of peace: 

{	External,	}	Peace of	{	World.
	Internal,				Mind.
	Eternal,				God.

Or more plainly, peace between 

{	Man and man.
	God and man.
	Man and himself.

The last kind is meant here, though assuredly Simeon had all three: for our peace with God, and so far as is possible, love toward all men, breeds in us a third peace, the which is the contentation of our mind and peace of conscience: for which every man ought to labour all his life; but at his death especially, that comfortably departing he may sing with old Simeon, "Lord now lettest, &c."

I know many men have died discontent and raving, without any sentiment of this comfortable peace, to man's imagination, and yet notwithstanding were doubtless God's elect children. For, as Augustine, many works of God concerning our salvation are done in, and by their contraries. In the creation, all things were made, not of something, but of nothing, clean contrary to the course of nature. In the work of redemption, he doth give life, not by life, but by death, and that a most accursed death. *Optimum fecit instrumentu vitæ, quod erat pessimum mortis genus.* In our effectual vocation, he calls us by the gospel, unto the Jews a stumbling-block, unto the world mere foolishness, in reason more likely to drive men from God, then to win and woo men to God. And when it is his pleasure that any should depend upon his goodness and providence, he makes them feel his anger, and to be nothing in themselves, that they may rely altogether upon him. And thus happily the child of God, through many tribulations, and, to our thinking, through the gulf of desperation, enters into the kingdom of heaven. The love of God is like a sea, into which when a man is cast, he neither seeth bank, nor feeleth bottom.

For there is a two-fold presence  $\left\{ \begin{array}{l} 1. \text{ Felt and perceived.} \\ 2. \text{ Secret and unknown.} \end{array} \right.$   
of God in his children:

Sometimes God is not only present with his elect, but also makes them sensibly perceive it, as Simeon here did: and therefore his mourning was turned into mirth, and his sobs into songs.

Again, sometimes God is present, but not felt: and this secret presence sustains us in all our troubles and temptations: it entertaineth life in our souls, when as to our judgment we are altogether dead, as there is life in trees when they have cast their leaves. And therefore let no man be dismayed, howsoever dismayed: for God doth never leave those, whom he doth love: but his comfortable spirit is a secret friend, and often doth us much good, when we least perceive it, Isa. xli. 10, &c. xliii. 2.

"According to thy word." If God promise, we may presume, "for he is not like man, that he should lie: neither as the son of man, that he should repent." This should teach us to be holy, as

God our Father is holy, being followers of him as dear children. As he doth ever keep his word with us; so let us ever keep our oaths and promises one with another. It is well observed, that equivocation and lying is a kind of unchastity: for the mouth and mind are coupled together in holy marriage: Matt. xii. 34. "Out of the abundance of the heart the mouth speaketh." And therefore when the tongue doth speak that which the heart never thought, our speech is conceived in adultery, and he that breeds such bastard children, offends not only against charity, but also against chastity.

Men say they must lie sometimes for advantage; but it is a good conclusion both in religion, and common experience, that "honesty is the best policy, and truth the only durable armour of proof." The shortest way commonly, the foulest, the fairer way, not much about. "Lord who shall dwell in thy tabernacle? or who shall rest upon thine holy hill? Even he that speaketh the truth from his heart, he that useth no deceit in his tongue, he that sweareth unto his neighbour, and disappointeth him not."

"For mine eyes have seen thy salvation." I have seen the Messiah in whom, and by whom thy salvation is wrought and brought unto us. As Simeon saw Christ's humanity with the eyes of his body: so he saw Christ's divinity long before with the piercing eye of faith. He knew that the little babe which he lulled in his arms was the great God, whom the heaven of heavens could not contain: and therefore believing in the Lord of life, he was not afraid of death: but instantly breaks forth into this sweet song, "Lord, now lettest thou thy servant depart in peace, for mine eyes have," &c.

Death is unwelcome to carnal men, as Aristotle said, of all terribles she most terrible. They cry out upon the miseries of life, and yet when death cometh, they do as little children, who all the day complain, but when the medicine is brought them, are nothing sick: as they who all the week run up and down the house with pain of the teeth, and seeing the barber come to pull them out, feel no more torment: as tender bodies in a pricking pleurisy call, and cannot stay for a surgeon, and yet when they see him, whetting his lancet to cut the throat of the disease, pull in their arms and hide them in the bed. And the true reason hereof is want of faith, because they do not unfeignedly believe that Christ Jesus "hath led captivity captive, that he hath swallowed up death in victory by his death, and opened unto us the gates of eternal life." The blessed thief upon the cross died joyfully, because he saw Christ, and believed also that he should pass from a place of pain to a paradise of pleasure. St. Stephen died joyfully, because he saw



the heavens open, and Christ standing at the right-hand of the Father." Here Simeon departed joyfully, because "his eyes saw the salvation of the Lord."

As there are two degrees of faith, so two sorts of Christians; one weak, another strong. The weak Christian is willing to live, and patient to die: but the strong patient to live, and willing to die.

That a man may depart in peace, two things are requisite:

1. Preparation before death.
2. A right disposition at death.

Both which are procured only by faith in Christ. If a man were to fight hand to hand with a mighty dragon, in such wise that either he must kill or be killed, his best course were to bereave him of his poison and sting. Death is a serpent, and the sting wherewith he woundeth us, is sin: so saith St. Paul, "the sting of death is sin." Now the true believer understands and knows assuredly, that Christ Jesus hath satisfied the law, and then if no law, no sin: and if no sin, death hath no sting: well may death hiss, but it cannot hurt: when our unrighteousness is forgiven, and sin covered, Christ both in life and death is advantage, Phil. i. 21.

Faith also procureth a right disposition and behaviour at death: for even as when the children of Israel in the wilderness were stung with fiery serpents, and lay at the point of death, they looked up to the brazen Serpent, erected by Moses according to God's appointment, and were presently cured: so when any feel death draw near with his fiery sting, to pierce the heart, they must fix the eye of a true faith upon Christ exalted on the cross, beholding death not in the glass of the law, which giveth death an ugly face: but in the gospel's glass, setting forth death, not as death, but as a sleep only. Faith is the spear which killeth our last enemy: for when a man is sure that "his Redeemer liveth, and that this corruptible shall put on incorruption, and this mortal immortality;" well may he sing with old Simeon, "Lord now lettest thou thy servant depart in peace:" and triumph over the grave with Paul, "O death, where is thy sting! O hell, where is thy victory! The sting of death is sin, the strength of sin is the law, but thanks be given unto God, which giveth us victory through our Lord Jesus Christ." And thus much of the reason, why Simeon was not afraid of death; namely, for that he did hold in his arms, and behold with his eyes, the Lord Christ, who is the resurrection and the life; he could say with a true heart unto God, "thou art my God:" and his soul did hear God saying unto him by his word, "I am thy salvation."

“Which thou hast prepared before the face of all people.” The second part of this hymn, concerning the general good our Saviour brought to the whole world.

Wherein two points are to  $\left\{ \begin{array}{l} 1. \text{What are his benefits.} \\ 2. \text{To whom they belong.} \end{array} \right.$   
be noted especially :

The benefits are salvation, light, and glory. So that the world without Christ, lieth in damnation, darkness, and shame. Jesus is a Saviour, neither is there salvation in any other : he is the “light of the world,” and “Sun of righteousness,” without whom all men sit in darkness, and in the shadow of death, as Zacharias in his song : he is our glory, without whom “nothing belongs unto us but confusion and shame.” These benefits are so great, that they ought to be had in a perpetual remembrance. Christ himself commanded his last supper to be reiterated often, and the Church enjoineeth this hymn to be sung daily, in a thankful memorial hereof.

But unto whom appertain these benefits ? Unto all. So saith the text, “which thou hast prepared before the face of all people. The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God.” Christ is set up as a sign to the people, and happily for this cause, among others, he was born in a common inn, frequented by men of all sorts : and the first news of the gospel was preached in open fields, Luke ii. “as prepared before the face of all people.”

But here we must observe, that albeit salvation pertains to all, yet all pertain not to it : none pertain to it, but such as take benefit by it : and none take benefit by it, no more than by the brazen serpent, but they who fix their eyes on it. If we desire salvation, light and glory, we must (as old Simeon) embrace Christ joyfully, and hold him in our arms of faith steadfastly.

“To be a light to lighten the Gentiles.” If any shall demand why Simeon here calls Christ the light of the Gentiles, and glory of the Jews, rather than the glory of the Gentiles, and light of the Jews :

Answer is made, that there is a two-fold darkness :  $\left\{ \begin{array}{l} \text{Sin.} \\ \text{Ignorance.} \end{array} \right.$

Sin is called in holy Scripture a work of darkness, for divers respects :

1. Because it is committed against God, “who is light,” through the suggestion of Satan, “who is the prince of darkness.”

2. Because sin for the most part is committed in the dark :

“They that sleep, sleep in the night, and they that are drunken, are drunken in the night.”

3. Because sin deserveth eternal darkness: “Cast that unprofitable servant into utter darkness.”

4. Because sin is committed especially through the darkness of understanding: for Satan usually blindeth our eyes of reason, and religion, and makes sin appear not in its own name and nature, but under the name and habit of virtue.

Now in regard to this kind of darkness, Christ was a light to the Jews, as well as to the Gentiles: Isaiah lx. 1; “Arise O Jerusalem, be bright, for thy light is come.” John i. 9; “Christ doth lighten every man that cometh into the world.”

The second kind of darkness is ignorance: the light of the body is the eye, so the eye of the soul is the understanding: and therefore as Christ saith, if the light that is in thee be darkness, how great is the darkness? The Jews in this respect were not in such darkness as the Gentiles; having the law, the prophets, the sacrifices and exercises of holy religion: “In Jewry was God known, his name great in Israel, at Salem was his tabernacle, his dwelling in Sion:” whereas the Gentiles were strangers and aliens from the covenants of promise, without hope, without God in the world: but now Christ the light of the Gentiles, yea of the whole world, hath broken down the partition wall and made of both one; all people, God’s people. For as the natural sun shineth indifferently upon the good and evil: so the Sun of righteousness showeth his glorious saving light before the face of all people: to lighten and open our eyes, that we may turn from darkness to light, from the power of Satan unto God, Acts xxvi. 18.

Howsoever Christ be the light of all people, yet (as it followeth) he is “the glory of his people Israel, unto whom pertained the adoption, and the glory, and the covenants.” He was promised unto them, born of them, bred up with them, he lived, preached, acted his great wonders among them: in all which respects he may be fitly called Israel’s glory.

Hence we may learn: First, That the gospel is the greatest honour of a state.

Secondly, That all our glory depends on Christ our head, who is the king of glory.

Thirdly, That a good man, especially a good preacher, is a great ornament to the country wherein he liveth: Athanasius is called “the eye of his time;” Albinus, “England’s Library;” Melancthon, “the Phoenix of Germany;” Christ, “the glory of Israel.”



(Instead of "Nunc Dimittis," the 103d Psalm is used in the American Liturgy.)

DEUS MISEREATUR.

The parallel of Nunc Dimittis is the 67th Psalm, being a prophecy of Christ, who is the "countenance of God," Heb. i. 3; Colos. i. 15. For, even as when one looks in a glass, presently he produceth an image of himself, so like, as no difference can be found, in so much as it is not only like in shape, but in moving also, yet made without instruments in a moment, with one look only: so God the Father beholding himself in the glass of his divinity, doth produce a countenance most like himself. And because he hath given unto this image all his own being, (which we cannot in beholding ourselves in a glass,) therefore that image is the true-Son of God, very God of very God. Whereas the Psalmist therefore; "show the light of thy countenance:" Simeon, mine eyes have seen thy salvation. The Psalmist: "that thy ways may be known upon earth, thy saving health among all nations:" Simeon, thou hast prepared salvation before the face of all people. The Psalmist: "Let the people praise thee," that is, the Jews, let all the people, that is, the "Gentiles: O let the nations rejoice and be glad," &c. Simeon, a light to lighten the Gentiles, and to be the glory of thy people Israel.

In the whole psalm two points are specially regardable, { Affectus: a request of the Church in the 1, 2, 3, 4, 5th verses.  
Effectus: a grant of God in the 6th, 7th verses.

In the former observe { Petitions for { Ourselves { Generally, God be merciful unto us and bless us.  
in the 1. { Specially, show us the light of thy countenance.  
Others, in the 2, 3 4.  
Repetitions, God be merciful unto us. And again, be merciful unto us: let the people, &c. And again, let the people, let all the people praise thee.

"God be merciful." He is the father of mercies: Ergo, we must fly to him for mercy. Deus meus misericordia mea, saith David in the 59th Psalm. Si dicas salus mea, intelligo, quia dat salutem: si dicas refugium meum, intelligo, quia confugis ad eum: si dicas fortitudo, mea, intelligo, quia dat fortitudinem. Misericordia mea,

quid est? totum quicquid sum, de misericordia tua est. (If you call him "my salvation," I understand you, because he gives salvation; if you call him "my refuge," I understand, because you fly to him; if you call him "my strength, I understand, because he gives strength. "My mercy," what's that? All that I am, is of thy mercy.) And therefore seeing God's mercy is the fountain of all goodness, we must first desire him to be merciful, and then to bless us, he that hath enough mercy, shall never want any blessing. The word original signifieth rather favour than pity; because pity is showed only in adversity, not in prosperity: whereas favour in both. And therefore the vulgar Latin, Deus misereatur, happily not so sufficient, as Deus faveat: Be favourable O Lord, and so merciful as to bless us: that is, not only to deliver us from evil, but also to give whatsoever is good. In more particular, "show us the light of thy countenance." Every man doth desire blessing, but the good man only this blessing: all others are blessings of the left hand, common to the wicked with the godly; but this is a blessing of the right hand, which only belongs unto God's elect.

God looks on the reprobate like an angry judge with a cloudy countenance: but beholds all his adopted children in Christ as a merciful Father, with a gracious aspect. "Show us thy countenance," that is, endue us with true knowledge of thy word, and a lively faith in thy Son, "which is thine own image and countenance," where we may learn to confess with Paul, that all other things are but loss, in comparison of the superexcellent knowledge of Christ Jesus: "for it is eternal life to know God, and whom he hath sent Jesus Christ."

"That thy way may be known." As light, so the participation of God's light is communicative: we must not pray for ourselves alone, but for all others, that God's way may be known upon earth, and his saving health among all nations, thy way, that is, thy will, thy word, thy works. God's will must be known on earth, that it may be done on earth, as it is in heaven. Except we know our Master's will, how shall we do it? Ergo, first pray with David here: "Let thy way be known upon earth:" and then, "let all the people praise thee." God's will is revealed in his word, and his word is his way wherein we must walk, turning neither to the right hand nor to the left. Or thy way, that is, thy works, as David elsewhere, Psal. xxv. 9; "All the ways of the Lord are mercy and truth." Or as other most fitly, thy way, that is, thy Christ, "Thy saving health," that is, thy Jesus: for I am the way, saith our Saviour: John xiv. 6.

No man cometh to the Father but by me: wherefore "let thy Son be known upon earth, thy Jesus among all nations."

At this time God was known in Jewry, but (saith Hierom) God's way was unknown, his Son was not as yet manifested in the flesh: this (as Paul speaks) was his wisdom: but now revealed, as St. John in his first epistle, "we have heard, we have seen with our eyes, and our hands have handled of the word of life." Blessed eyes, happy ears! for "I tell you many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them."

"Let the people praise thee." Mark the sweet order of the blessed spirit: first mercy, then knowledge; last of all praising of God. We cannot see his countenance, except he be merciful unto us: and we cannot praise him, except his way be known upon earth: his mercy breeds knowledge, his knowledge praise. We must praise God always for all things, Eph. v. 20, but especially for his saving health among all nations. "And this is the true reason why the Church in her Liturgy doth use so many hymns," and give so much thanks unto God for the redemption of the world. Wherein assuredly she did imitate the blessed Apostles in composing the creed, the greatest part whereof (as hath been noted) is spent in the doctrine which concerneth our Saviour Christ.

"Let all the people." Some mislike the Litany, for that it hath a petition for all men, and all people: yet we have both a precept, and a precedent out of God's own book: the Commandment is, 1 Tim. ii. "I exhort that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." The practice of God's Church is apparent in this place, "let the people, let all the people;" which the psalmographer uttered from the spirit of God, as the mouth of God, and therefore let men construe the Church, as the Scripture, when as the Church doth speak scripture, lest they wipe out of the Bible many good lessons, (as Tertullian said of Marcion) if not with a sponge, yet with a peevish and overthwart interpretation. And here let the novelist also remember, that both our English reformers, and the Churches of Scotland, use the same petition for all men in their prayers after the sermon.

"O let the nations rejoice and be glad." It is observed to good purpose, that this clause is inserted fitly between that doubled exclamation, "Let the people praise thee:" because none can praise God well, except they do it heartily with joy and gladness. For as the Lord loves a cheerful giver, so likewise, a cheerful thanksgiver. God is terrible to the wicked, but a God of gladness to such



as have seen the light of his countenance: for being reconciled unto God, they have such inward joy and peace, that it passeth all understanding.

“For thou shalt judge the folk righteously.” The psalmist here may seem to contradict himself: for if mercy make men rejoice, then judgment occasioneth men to tremble. Answer is made, that all such as have known the ways of the Lord, and rejoice in the strength of his salvation, all such as have the pardon of their sins assured, and sealed, fear not that dreadful assize, because they know the Judge is their advocate. Or, (as Hierom) let all nations rejoice, because God doth judge righteously, being the God of the Gentiles, as well as of the Jews, Acts x. 34. “Or let all nations rejoice,” because God doth govern all nations; that whereas heretofore they wandered in the fond imaginations of their own hearts, in wry ways, in by-ways; now they are directed by the spirit of truth to walk in God’s high way which leads unto the celestial Jerusalem: now they shall know Christ the way, the truth, and the life. For judging, is used often for ruling: 1 Sam. vii. 15; 2 Cor. i. 10. So David here doth expound himself, thou shalt judge: that is, “thou shalt govern the nations.”

“Upon earth.” Not excluding things above, but openly meeting with their impiety, who think God careth not for the things below: for Epicurus in old time so taught, and Epicures in our time so live, as if Almighty God did not mark what were done well or ill upon earth. “O ye fools when will ye understand? He that planted the ear, shall he not hear? or he that made the eye, shall he not see?” *Totus oculus est, quia omnia videt: totus manus est, quia omnia operatur: totus pes est, quia ubique est*, as Seneca like a divine: *Prope a te est Deus, tecum est, intus est*. Ita dico Lucili, sacer intra nos spiritus sedet, malorum benorumque observator et custos.

“Let the people.” This, and other manifest repetitions in this psalm, may serve for a warrant to justify the repetitions in our Liturgy: but I will answer the novelist in the words of Paul, Rom. ii. “In that thou blamest another, thou condemnest thyself, for thou that judgest, doest the same thing.”

The reformers in one of their prayers after the sermon, use repetition, and that of the Lord’s prayer, and in such sort, that within a very narrow room it is first expounded paraphrastically, then again reiterated every word particularly. So likewise the Scottish Church in the ministration of Baptism doth enjoin that the creed be repeated twice. First the father, or in his absence the Godfather

propounds it, and then instantly the minister expounds it. Wherefore that worthy divine most truly, there is in England a schismatical and indiscreet company, that would seem to cry out for discipline, their whole talk is of it, and yet they neither know it, nor will be reformed by it.

“Then shall the earth.” Literally, the earth which was cursed for man’s sin, shall through God’s blessing give her increase: The valleys shall stand thick with corn, and our garners shall be full with all manner of store. So that if the vine be dried up, or the fig-tree decayed, if our corn be blasted, or grain so thin, that the “mower cannot fill his hands, nor he that bindeth up the sheaves, his bosom:” we must remember it is for our unthankfulness, and sin. For if all the people praise the Lord, then shall the earth bring forth her increase. See the two first chapters of Joel.

“God, even our own God.” Out of this sentence the Fathers, and other interpreters observe generally the Trinity and Unity of God: the Trinity in the threefold repetition of the word God, Unity in the pronoun him, all the ends of the world shall fear him, in the singular: not them, in the plural. It is very remarkable, that Christ the second person is called “our God: God, even our God,” as being ours in many respects, as having taken upon him our flesh, living among us, and at length also dying for us. Immanuel, God with us, Isa. vii. 14; Matt. i. 23. “He bare our infirmities, and answered for our iniquities, our reconciliation, and our peace, through whom and in whom God is ours, and we are his: Cant. vi. 2.”

“All the ends of the world shall fear him.” In the 4th v. David desired earnestly that all nations might be glad, and rejoice: now that they may fear: teaching us hereby to “serve the Lord in fear, and to rejoice unto him with reverence:” Psal. ii. 11. So to fear him, as to serve him with gladness: and so to rejoice in him, as to work out our salvation in fear and trembling: without joy we shall despair, without fear presume.

“The fear of God (as Solomon speaks) is the beginning of wisdom, not only principium, but præcipium: not only primum, but primarium: and therefore as it is called the beginning of wisdom, Prov. i. 7; so likewise “the end of all.” Eccl. xii. 13; “let us hear the end of all: fear God, and keep his commandments.”

This fear is not slavish, a distractive and destructive fear, which overthroweth our assurance of faith, and spiritual comfort: for such a fear God forbids, Isaiah xxxv. 4; Luke xii. 34; but is a small and awful regarding fear, *Terrens à malo, tenens in bono*: being an

inseperable companion of a lively faith, and therefore commanded in God's word, and commended in his servants: old Simeon a just man, and one that feared God; Cornelius a devout man, and one that feared God; Job a just man, and one that feared God; and here God is said to bless the Church, in that all the ends of the world shall fear him.

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#### QUICUNQUE VULT.

The learned Athanasian Creed consists of two special parts, unfolding fully the two chief secrets of holy belief, namely:

The { Unity and Trinity of God.  
       { Incarnation and passion of Christ.

The which are called the principal mysteries of our faith, because in the former is contained the first beginning and last end of man; in the second, the only and most effectual means to know the first beginning, and how to attain unto the last end. So that Athanasius hath comprehended in a very narrow room both the beginning, and middle, and end of all our felicity. For this happily called the world's eye, because he did see so much, and pierce so far into these unsearchable and ineffable mysteries.

And as this excellent confession is a key of belief; to the litany following, is as a common treasure house of all good devotion. It may be said of the Church in composing that exquisite prayer, as it was of Origen, writing upon the Canticles: *In cæteris alios omnes vicit, in hoc seipsum.* In other parts of our liturgy she surpasseth all other; but in this herself.

These points (I confess,) come not now within the compass of my walk: but I propose *pro nosse et posse* to justify them, and all other portions of our communion book in my larger expositions upon the gospels and epistles, as the text shall occasion me justly. The next eminent scripture to be considered in this tract, is the Decalogue, recorded Exod. xx. 1.



## THE DECALOGUE.

*“Then God spake all these words, and said, I am the Lord thy God,” &c.*

The law was imprinted at the first in man's heart, the wish is acknowledged even by profane poets, as well as divine prophets in general.

Exemplo quodcunque malo committitur, ipsi  
 Displicet auctori: prima est hæc ultio, quod se  
 Judice, nemo nocens absolvitur, improba quamvis  
 Gratia fallacis prætoris vicerit urnam. JUVENAL.

And Seneca notably, prima et maxima peccantium pœna peccasse: Sin is the greatest punishment of sin in particular, (as Melancthon observes,) heathen authors have a pattern for every precept, according to that of Paul, Rom. ii. 14, “The Gentiles having not the law, are a law unto themselves.”

But when the light of it through custom of sin began to wear away, it was openly proclaimed unto the world, engraven in stone, written in a book, kept for record in the Church, as a perfect abridgment of all law, setting down the duties of all men, in all things, for all times.

		One, of the law-writer: “God spake all these words,” &c.
In it observe	{ Prefaces,	Another, of the Law-giver: “I am the Lord thy God,” &c.
	{ Precepts of the	First table, concerning our love to God.
		Second, touching our love to man.
In the former preface note the	{	Matter, all these words.
		Manner, { When. Who.

The matter is: these words, that is, these sentences and all these: for Almighty God spake not the first commandment only, nor the second, or third, and left there: but he spake them all, and therefore the Pope proves himself anti-god in leaving out one, and dispensing with many. God gave so strict a charge to keep every one, as any one: but the vicar of God abounding with unlimited

authority, doth first publish what he list, and then expound them as he list. To leave them, who thus leave God, it is our duty, because God spake them all, to beg of him obedience, and make conscience to keep them all, as one wittily, totus, tota, totum; the whole man, the whole law, the whole time of his life.

In the manner, I note first the circumstance of time, when God spake: namely, when all the people were gathered together and justified: as appeareth in the former chapter, then God spake. Whereupon it is well observed that all men ought to take notice of the law, whether they be commoners, or commanders high or low, none so mighty that is greater, or so mean that is less, than a subject to God and his ordinances: and therefore Martin Luther hath worthily reprehended Antinomian preachers, who teach that the law need not be taught in the time of the gospel. Indeed "Christ is the end of the law:" but, as Augustine construes it, *finis perficiens, non interficiens*: an end not consuming, but consummating; for, as himself said, "I came not destroy the law, but to teach and do it."

Secondly, We may learn by this circumstance, due preparation when we come before God either to speak or hear his word. Avenzoar used to say, that he never gave purgation, but his heart did shake many days before. Let the physician of the soul then tremble, to think what hurt bad physic may do, when it is ministered abruptly, corruptly, without either pains in reading, or reverence in speaking. Unto the ungodly said God, "Why doest thou preach my laws, and takest my covenant in thy mouth, when as thou hatest to be reformed, and hast cast my words behind thee?" If hearers of the law, much more preachers of the gospel, ought to be thoroughly sanctified. In the miller's hand we lose but our meal; in the farrier's hand but our mule; in the lawyer's hand but our goods; in the physician's hand but our life; but in the hands of a bad divine we may lose that which surpasseth all, our soul.

Hearers also being of uncircumcised hearts and ears, ought to fit and prepare themselves, as Moses and Joshua were commanded, in disburdening their mind, when they come to God's house to hear God speak, not only from unlawful, but also from all lawful worldly business; presenting themselves and their souls in the righteousness of Christ, a living, holy acceptable sacrifice to God: and it is the duty both of speaker and hearer to desire the Lord that he would forgive our want of preparation, and so to assist us with his holy spirit in handling of his holy word, as that the whole business may be transacted for our good and his glory.

The second circumstance noted in the manner is the person, and that is God: then God spake these words, in his own person, attended upon with millions of glorious angels, in a flame of fire, so that there is never an idle word, but all full of wonderful wisdom: so perfect a law, that it proves itself to be God's law. For the laws of men, albeit they fill many large volumes, are imperfect; some statutes are added daily, which were not thought upon before; many repealed which after experience taught not to be so profitable; but this law continueth the same for ever, comprehending in a few words all perfection of duty to God and man, enjoining whatsoever is good, and forbidding whatsoever is evil.

God is author of all holy Scripture, but the ten Commandments are his, after a more peculiar sort: first, because himself spake them, and said in a sound of words, and a distinct voice, that the people both heard, and understood them: in which sense St. Stephen happily calleth them *oracula viva*, lively oracles: not that they did give life, for Paul sheweth that the law was the ministration of death; but lively words, as uttered by lively voice, not of men or angels, as other Scripture, but immediately thundered out by God himself.

Secondly, Because God himself wrote them after a more special manner: he did use men and means in penning the gospels and epistles, and other parts of sacred writ: "for holy men of God wrote as they were moved by the Spirit of God:" (as the Fathers observe) they were the pens of God's own finger; but in setting down the Decalogue God's own finger was the pen, he made the tables also wherein they were first written, that there might be nothing in them, but only God's immediate work. Since then God had such special regard in delivering the law, we must hence learn with all humble reverence to receive the same. If king Eglon a barbarous tyrant respected Ehud a man of mean quality, when he brought a message from the Lord; how much more should we with awful respect embrace the Decalogue, which God in his own person uttered? and it should make us exceeding zealous also (notwithstanding the scoffs of atheists and careless worldlings,) in observing and maintaining the same. For, what need any fear to defend that which God himself spake: and whereof Christ said, "He that is ashamed of me, and my words in this world, I will be ashamed of him before my Father in the world to come?" As a lively faith is the best gloss upon the gospel: so dutiful obedience is the best commentary upon the law. To conclude with Augustine, *Faciemus jubente Imperatore, et non faciemus jubente Creatore?* (Shall we



obey, the emperor commanding, and not obey when the Creator commands?) Yes Lord, speak; for thy servants hear.

Thus much concerning the first preface. The second is of the Law-giver: I am the Lord, &c. Containing two sorts of arguments, to prove that he may give a law; and that his people are bound to keep it. The first kind of reason is taken from his essence and greatness in himself: I am Jehovah. The second from his effects and goodness towards Israel;

{ General: "Thy God."  
In { More special: "Which have brought thee out of the land of  
Egypt, out of the house of bondage."

Now whatsoever it said unto them, is said unto all. Almighty God is ever the same, "which is, which was, and which is to come;" who being Jehovah the Lord, made us of nothing: and therefore we being his creatures, owe obedience to his commands in every thing: especially seeing he doth not only press us with his greatness, but allure us also with his goodness: being our God by covenant in holy baptism, wherein he took us for his adopted children, and we took him for our heavenly Father: he took us for his spouse, we took him for our husband: he took us for his people, we took him for our God: a son therefore must honour his father, and a servant his master. If he be ours, and we his, as he doth provoke us in bounty, so we must answer him in duty.

In more special, as God brought the children of Israel out of the land of Egypt, out of the house of bondage: so hath he delivered us from the servitude of Satan, and sin, prefigured by that bondage of Egypt, and Pharaoh: "that being delivered out of the hands of all our enemies, we might serve him in holiness and righteousness all the days of our life."

Egypt was a country given exceedingly to superstition and idolatry, worshipping the most base creatures, as rats, onions, and garlic; so that to live in such a place was very dangerous to the soul: and bondage to natures ingenuous, in an estate of all other most grievous to the body. Deliverance then out of both, as benefits in their own nature very great, and in memory most fresh, were good motives unto regardful obedience.

The Lord hath done so, and more than so for us, he hath freed us from the Romish Egypt, and Spanish bondage, with less difficulty and more ease: for we are translated out of Babel and Egypt, without any travel or journey. Rome is swept away from England,

and Jerusalem is brought home to our doors. If arguments drawn either from God's infinite might or mercy ought to prevail; let England show the greatest obedience: for England hath had the greatest deliverance.

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THE PRECEPTS.

Love is the complement of the law. Christ therefore reduced all the ten Commandments unto these two: "Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself." The which (as Tertullian observes) is not dispendium, but compendium legis: not a curtailing, but a full abridgment of the whole law. Yet I find three sundry partitions of the severals.

Josephus and Philo part them equally, making five Commandments in each table; the curious and learned may peruse Sixtus Senensis *Bibliothec. sanct. lib. 2, pag. et Gallasius annot. in Irenæi lib. 2, cap. 59.*

Lombard out of Augustine, and generally the school-men out of Lombard, in honour of the Trinity, divide the first table into three Commandments, and the second into seven.

But all our new writers, and most of the old doctors, ascribe four to the first, six to the second; among the Hebrews, Aben Ezra; the Greeks, Athanasius, Origen, Chrysostom; the Latins, Hierom, Ambrose in *epist. ad Ephesios, cap. 6.*

Wherefore being compassed about with such a cloud of witnesses, I follow the Church's order, assigning four concerning our duty to God, and six touching our duty to man.

Or the first table doth set down two points especially: { 1. The having of the true God for our God, in the first, "Thou shalt have no other gods but me."  
2. The worshipping of this one God, in the other three.

The first Commandment is observed in { Faith.  
exercising the three theological virtues, { Hope.  
Charity.

He that unfeignedly believeth in God, hath God for his God: because he taketh God for the chief verity: and in this unbelievers and misbelievers offend. He that hopeth in God, hath God for his God, in that he takes him for most faithful, most pitiful, and also most potent; as being assuredly persuaded that he can, and will help him in all his necessity. And in this they sin who despair of

the mercies of God, or do trust more in men, than in God: or so much in men, as in God. He that loveth God above all things, hath God for his God, in holding him for the chief good: and in this they trespass who love any creature more than God, or equal with God, and much more they that hate God: for it is a sound conclusion in Divinity; That is our God which we love best, and esteem most.

Concerning the wor-	{	Manner: in the second Commandment.
ship of God, note the		End: in the third Commandment.
		Time and place: in the fourth Commandment.

The second doth describe the manner of his worship: "Thou shalt not make to thyself any graven image," &c., forbidding all strange worship, and enjoining pure worship according to his word: for to devise phantasies of God, is as horrible as to say there is no God. And therefore though we should grant, that images and pictures of God are as it were the layman's alphabet, and the people's almanac: yet forasmuch as these books are not imprinted Cum privilegio, but on the contrary prohibited; it is unlawful to learn what God is by them, or to worship God in, or under them. And lest any should presume, God hath fenced in this commandment with a very strong reason, I am the Lord, and therefore can punish: a jealous God, and therefore will punish grievously such as give that honour to another which only belongs unto me.

The end of God's worship is his glory, provided for in the third commandment: "Thou shalt not take the name of the Lord thy God in vain."

The which is done two ways, in our { Works.  
Words.

In our conversation: when as our lewd life doth occasion enemies of religion to revile the gospel, and blaspheme God. It is to take Christ's name in vain, when we play the Gentiles under the name of Christians; as Paul to Titus: "professing God in word, but denying him in our works." Hoc ipso Christiani deteriores quo meliores esse deberent: He that calls on the name of Christ, must depart from iniquity.

Secondly, we take God's name in vain by speech, and that without an oath or with an oath: without an oath, when we talk of himself, his essence, titles, attributes, holy word, wonderful works, irreverently and unworthily without any devotion, or awful regard of his excellent Majesty.

We blaspheme God with an oath, by swearing either { Idly.  
Falsely.



Idly out of { Weakness: when in our ordinary talk, through a custom in sin, we fill up our periods with unnecessary oaths.

{ Wickedness: as when a wretch in his discontented humour shall bind himself with an oath to do some notable mischief. So certain Jews, Act xxiii. swore that they would neither eat nor drink till they had killed Paul: or when he shall despitefully swear to vex the good Spirit of God, and to trample the blood of Christ under his feet; if cards, or bowls, or dice, run against him, he will make his tongue to run so fast against God: or when he doth swear by heaven, or earth, or any other creature, instead of the Creator.

An oath is an invoking of God: he therefore that swears by the light, makes light his god: he that swears by the mass, doth make that idol his god.

A man may forswear himself three ways, as Lombard out of Augustine: when he doth swear { 1. That which is false and he knows it false.  
 { 2. That which is true, but he thought it false.  
 { 3. That which is false, but he held it true.

The two first kinds are abominable: namely, when a man swears either that he knows to be false, or thinks to be false: but the third in the court of conscience is no sin; because it is with forswearing as with lying: Perjury is nothing else but a lie bound with an oath. As then a man may tell an untruth, and yet not lie: so likewise swear that which is false, and yet not swear falsely. Thou shalt swear in truth, that is, as thou shalt in thy conscience and science think to be true: for doubtless it is a lesser offence to swear by a false God truly, than to swear by the true God falsely: it is a sin to lie, but a double sin to swear and lie.

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#### THE FOURTH COMMANDMENT.

The fourth commandment doth set down the time and place of God's holy worship: the time expressly, "Remember thou keep holy the Sabbath day:" the which insinuates also the place; for God was publicly worshipped in his Sanctuary, in his Tabernacle, in his Temple, Leviticus xix. 30. "Ye shall keep my Sabbaths, and reverence my Sanctuary." The Sabbath (as one calls it) is God's school-day; the Preachers are his Ushers, and the Church is his open school-house.

This commandment is hedged in on every side, lest we should break out from observing it: with a caveat before, "Remember:" and two reasons after, one drawn from the equity of the law: "Six days shalt thou labour." As if God should speak thus, if I permit thee six whole days to follow thine own business, thou mayest well

afford one only for my service: but six days shalt thou labour and do all thine own work: therefore hallow the seventh in doing my work. "Six days shalt thou labour." A permission, or a remission of God's right, who might challenge all; rather than an absolute commandment. For the Church upon just occasion may separate some week-days also, to the service of the Lord and rest from labour, Joel ii. 15. "Blow the trumpet in Sion, sanctify a fast, call a solemn assembly." Days of public fasting, for some great judgment: days of public rejoicing for some great benefit, are not unlawful, but exceeding commendable, yea necessary. Yet this permission is a commission against idleness, because every man must live by the sweat of his brows, or sweat of his brains: having some profession, or occupation, or vocation, wherein he must labour faithfully.

Another argument is taken from the Law-giver's example: "For in six days the Lord made heaven and earth, and rested the seventh day." God requires no more than himself performed, his own practice is a Commentary upon his law. This may teach all magistrates, all masters, all superiors who prescribe laws unto others, to become first an unprinted law themselves. If the prince will have his court religious, himself must be forward in devotion: if the father will have his children possess their vessels in chastity, then himself must not neigh after his neighbour's wife. When Sabbath-breakers are rebuked, all their answer is, others, and that the most do so. If they will follow fashion and example, let them follow the best: "Fashion not yourselves like the world; but be ye followers of God:" who framed the whole world in six days, and rested the seventh: he rested from creating, not governing: from making of new kinds of creatures, not singular things: he is not (as Epicurus imagined) idle, but always working: John v. 17. "My Father worketh hitherto, and I work."

The Commandment itself is	{	First, propounded briefly: "Keep holy the Sabbath day." Then expounded more largely: showing	{	1. What is the Sabbath day, namely, the seventh. 2. How it must be sanctified: "In it thou shalt do no manner of work."
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"Keep holy." This day hath no more holiness in itself than other times; only God hath appointed it to holy uses above others; and therefore we must keep it more holy than others.

"The Sabbath." There is sabbatum { Pectoris, of the mind.  
 { Temporis, of time.

The Sabbath of the mind is double :  $\left\{ \begin{array}{l} \text{Internal, peace of conscience in the kingdom} \\ \text{of grace.} \\ \text{Eternal, rest of body and soul in the king-} \\ \text{dom of glory.} \end{array} \right.$

When as we shall rest from our labours, all tears shall be wiped from our eyes, and cares from our heart.

Among the Jews the Sabbath of time was of  $\left\{ \begin{array}{l} \text{Days.} \\ \text{Years.} \end{array} \right.$

Days  $\left\{ \begin{array}{l} \text{Lesser, every seventh day.} \\ \text{Greater, as when the passover fell on the Sabbath, as it did} \\ \text{when Christ suffered.} \end{array} \right.$

Years  $\left\{ \begin{array}{l} \text{Every seventh year, a Sabbath of rest to the land.} \\ \text{Every seven times seven years, which was 49, and then} \\ \text{followed in the 50th year the Jubilee.} \end{array} \right.$

This Sabbath is of days, expressly, kept holy the seventh day.

There is  $\left\{ \begin{array}{l} \text{A natural day, which is the space of 24 hours, a night and a day} \\ \text{Gen. i. 5.} \\ \text{An artificial day, the space of 12 hours : as Christ : John xi. 9,} \\ \text{from the Sun-rising, to the Sun-setting ; of which I think this} \\ \text{Commandment is understood. For albeit the Jews counted} \\ \text{the Sabbath from evening to evening, yet it was but as they} \\ \text{reckoned other days ; not to sit up and watch all night : but to} \\ \text{spend in God's service so much of the natural day, as may be} \\ \text{spared without hurting the body.} \end{array} \right.$

“The seventh is the Sabbath.” It is the judgment of the most and best interpreters, that the Sabbath is morale quoad genus, but ceremoniale quoad speciem ; Ceremonial for the manner, albeit moral for the matter. I say ceremonial in regard of the particular : as the strict observation of the same day and same rest ; precisely to keep the Saturday, and strictly to cease from all labour, as the Jews did, was a shadow ; therefore abrogated by the coming of the body, Christ.

The blessed Apostles herein led by the spirit of truth, and (as some think) by Christ's own example, altered, and so by consequence abrogated the particular day. *Consentaneum est Apostolos hanc ipsam ob causam mutasse diem, ut ostenderent exemplum abrogationis legum ceremonialium in die septimo ; Melanct. tom. 2, fol. 363.*

Whereas therefore the Jews observed their Sabbath on the seventh day, we celebrate the eighth. They gave God the last day of the week ; but Christians better honour him with the first ; they



keep their Sabbath in honour of the world's creation ; but Christians in memorial of the world's redemption, a work of greater might and mercy : and therefore good reason the greater work should carry away the credit of the day. See the gospel on Saint Thomas day.

The particular rest of the Jews is ceremonial also, for it is a type of our inward resting from sin in this life ; *Exod. xxxi. 13 ; Ezek. xx. 12*, and a figure of our eternal Sabbath in the next ; as *St. Paul* disputes, *Heb. iv.*

Yet this Commandment is moral in the general. As for example, we must keep one day in the seven holy to the Lord ; wherein we must do no manner of work, which may let the ministry of God's Word, and other exercises of piety. We must leave to do our work, that the Lord may bring forth in us his work.

The duties then required on the Lord's day be principally two ;

{ Rest.  
{ And a sanctification of this rest.

A double Sabbath, rest from labour, and rest from sin : for as our Church doth determine, two sorts of people transgress this Commandment especially :

1. Such as will not rest from their ordinary labour, but drive and carry, row and ferry on Sunday.
2. Such as will rest in ungodliness, idly spending this holy day in pampering, pointing, painting themselves. So that God is more dishonoured, and the devil better served upon Sunday, than on all the days of the week beside.

“Thou shalt do no manner of work.” That is, no servile work of thine ordinary calling, which may be done the day before, or left well undone till the day after. But some works are lawful, namely, such as appertain to the public worship of God ; as painful preaching of the sacred word, reading of divine prayers, administering of the blessed sacraments, and every work subordinate to these ; as ringing of bells, and travelling to Church, *Acts i. 12 ; 2 Kings iv. 23.*

And works of mercy toward

{	Ourselves, as provision of meat and drink, <i>Matt. xii. 1.</i>	{	Men, our Saviour healed the man with the dried hand on the Sabbath, <i>Mark iii. 5.</i>

Works of present necessity : physicians on the Lord's day may visit their patients, midwives help women with child, shepherds attend their flock, mariners their voyage, soldiers may fight, and messengers ride post for the great good of the Commonwealth.

Works of honest recreations also, so far as they may rather help than hinder one cheerful serving of the Lord. And the reason of

all this is given by Christ, Mar. ii. 27. "The Sabbath was made for man, and not man for the Sabbath."

"Thou." Thy wife is not named, because she is presumed to be thyself: that whatsoever is forbidden thyself, must also be known to be forbidden thy second self.

"Thy son and thy daughter." Every man is a governor in his own house, and therefore must take charge of such as are under him: *Adduc eos ad domum Dei tecum, qui sunt in domo tua tecum; mater Ecclesia aliquos a te petit, aliquos repetit; petit eos quos apud te invenit, repetit quos per te perdidit.* (Bring to the Lord whoever is with thee at home, thy domestics; thy mother, the Church, demands them of thee, she demands whoever is found with thee, she seeks those, whom she has lost through thy neglect.)

"Thy man servant." This is for { Thy good.  
Their good.  
The common good.

Thy good: For he that on Sunday shall learn his duty, will be more fit all the week to do his duty: such as obey God with a good conscience, will serve their master, with an upright heart, as Jacob served Laban, and Joseph Pharaoh.

Again, it is for thy good often to remember with thankfulness, that God hath made thee master, and him servant: whereas he might have made thee servant, and him master.

For their good: that they may "know God, and whom he hath sent Christ Jesus, the way, the truth, and the life." Thy servants are men of the same mould with thee: *Iisdem et constant et nutriuntur elementis, eundem spiritum ab eodem principio carpunt, eode fruuntur coelo, æque vivunt, æque moriuntur, servi sunt, imo conservi.* That is, in the words of Scripture, "Thy servants are all one with thee in Christ:" made of the same God, redeemed with the same price, subject to the same law, belonging to the same master: Eph. vi. 9. Pity then and piety require that thou see them observe the Lord's day, for the good as well of their bodies as souls.

For the common good. For every man hath just cause to be ready willingly to labour all the week, when as he is assured he shall rest on Sunday.

"Thy cattle." Hence we may gather much comfort: for if God in his mercy provide for the welfare even of our brute beasts, of which he hath made us lords; he will assuredly much more respect

us his servants and children; he cannot be careless for men, who is so careful for oxen.

The commandments are so well known, and often expounded, that as Augustine speaks in the like case: *Desiderant auditorem magis quàm expositorem*. I pass therefore from the first table, containing all duty to God, unto the second, teaching all duty to man; I say to man as the proper immediate object of them. Otherwise these commandments are done unto God also; for he that clotheth the naked, and visiteth the sick, doth it unto Christ: *Matt. xxv. 40.*

The law then concerning our neighbour is partly	}	Affirmative, teaching us to do him all good: "Honour thy father and mother," &c. Negative, teaching us to do him no hurt: "Thou shalt not kill," &c.
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This table begins with honour of our father: First, Because next unto God we must honour those who are in the place of God.

Secondly, Because the neglect of this one commandment occasioneth all disorder against the rest; for if superiors govern well, and inferiors obey well; how can any man be wronged in word or deed?

Thirdly, Because of all neighbours our parents are most near to us, as being most bound to them, of whom we have received our life. Thy parent is God's instrument for thy natural being: thy prince God's instrument for thy civil being: thy pastor God's instrument for thy spiritual being. Wherefore as thou art a man, thou must honour thy natural father: as a citizen, honour thy civil father; as a christian, honour thy ecclesiastical father.

Honour imports especially three things:	}	Obedience. Reverence. Maintenance.
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Obedience. "Children obey your parents in all things:" *Col. iii. 20*; that is, as Paul doth interpret himself, *Eph. vi. 1*, in the Lord. In all things agreeable to the will of God; otherwise for Christ's love we must hate father and mother, *Luke xiv. 26*. Hierom notably: *Licèt sparso crine et scissis vestibibus ubera quibus te nutrierat mater ostendat, licèt in limine pater jaceat, per calcatum perge patrem, sicis oculis ad vexillum crucis evola*. The most eminent patterns of obedience to father and mother are the Rechabites, Isaac, Christ: *Venerabatur matrem, cujus ipse erat pater, colebat nutritium quem nutriverat*.

Reverence. Bearing them respect in words, and outward behaviour, though they be never so mean, and we never so mighty, *Prov.*



xxiii. 22. Honour thy father that begat thee, and thy mother that bare thee. And if he should say, be dutiful unto thy parents; not because they be rich and in great place, but because they be thy parents, how base soever they be. *Matris augustam domum judicas, cujus tibi non fuit venter augustus? parentes non amare impietas est, non agnoscere insanio est.* Examples of this virtue, recorded in holy Scriptures are Joseph and Solomon, and in our English Chronicles, Sir Thomas More, who being Lord Chancellor of England, usually did ask his father's blessing in Westminster Hall publicly; the which custom of our nation is good and godly.

Maintenance. If the parent be blind, the child must be his eye: if lame, the child must be his foot; if in any want, the staff of his decayed age. So Christ took care for his mother at his death: for it is great reason that children having received life of their father and mother, should procure to preserve unto them the same life. Nature doth read this lesson. Valerius Maximus hath a memorable history of a young woman who gave suck to her mother in prison, and so kept her alive, who otherwise was adjudged to be famished. A pious office, so well accepted of the judge, that he did both pardon the mother, and prefer the daughter; Aristophanes affirms also, that the young stork doth feed the old.

There is a duty required of the parent toward the child, as well as of the child toward the parents; yet the law speaketh expressly to the one, and not to the other. That the father being in order of nature and in wisdom superior, might suspect his duty to be written in himself; father and mother are *nomina pietatis, officiorum vocabula, naturæ vincula*. The duty then of superiors is infolded in the word father; a minister is a father, a master a father, a magistrate a father; teaching them to be so well affected to their inferiors, as parents are to their children.

Again, the love of parents towards their children is so natural and ordinary, that there is less need to put parents in mind of their duty. But contrariwise children are not usually so dutiful to their parents (as the school speaks,) *Amor descendit, non ascendit, benefactor plus diligit quàm beneficiatus*. (Love descends, rather than ascends; the benefactor loves more than the beneficiary.) And therefore it was necessary to admonish them of their love: neither is God content with a bare precept, but hath adjoined a promise, "That thy days may be long," for there is no reason he should enjoy long life, who dishonoureth those of whom he received life: but if God shorten the days of dutiful children, and instead of long life give them everlasting life; he doth not break, but keep his

promise: for he doth promise long life, not absolutely, but so far forth as it is a blessing; "that it may be well with thee: and that thou mayest live long on earth," Eph. vi. 3.

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### THE SIXTH COMMANDMENT.

The negative part forbiddeth all evil, and that is committed against our neighbour three ways: In

{	Thought.
{	Word.
{	Deed.

But because bad deeds are worse than bad words, and bad words worse than bad thoughts, it pleased the God of order first to forbid bad deeds: "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal." Then bad words: "Thou shalt not bear false witness." Last of all, bad thoughts: "Thou shalt not covet thy neighbour's house," &c.

All our bad deeds against our neighbours concern his	{	Life, "thou shalt not kill."
	{	Honour, "Thou shalt not commit adultery."
	{	Goods, "Thou shalt not steal."

"Thou shalt not kill." To wit, a man: for to kill other living things is not forbidden; and the reason is plain, because they were created for man, and so man is master of their life. But one man was not created for another man, but for God; and therefore not man, but only God is master of our life; for a magistrate doth not put malefactors to death as master of their life, but as a minister of God; and so by consequence not murder, but an act of justice, "Such as strike with the sword, shall perish with the sword;" that is, such as take the sword upon their own authority: Dominus jussurat, ut ferrum discipuli ferrent, non ut ferirent. But if God put a sword into their hand, then they may, then they must strike. In a word, killing is unjust, when either it is done without authority, or by public authority upon private grudge; non amore justitiæ, sed libidine vindictæ. Concerning inward rancour and outward disdain, in deed, word, or gesture, see the Gospel, Dom. 6, post Trin.

## THE SEVENTH COMMANDMENT.

In this Commandment are forbidden all unchaste lusts, as well burning within, as breaking forth,

Into	{	Allurements	{ Ribald talk, Ephes. iv. 29.
			{ Wanton looks, Gen. vi. 2, xxxix. 7.
			{ Lascivious attire, Isa. iii. 16.
		Acts of uncleanness.	

Acts of unclean- ness, unnatural: as	{	Committing filthi-	{	A man of the same sex: Rom. i. 27.
		ness with		A beast: Levit. xviii. 23.

Natural,	{	Adultery: when both, or one of the parties are married: Deut. xxii. 22,	{	Deflowering of virgins, Deut. xxii. 28.
		Fornication: between single persons: as		Hunting of common whores, 1 Cor. x. 8.
		Incest: with such as be within the degrees of consanguinity or affinity prohibited in law: Levit. xviii. 6.		

Sin in this kind is more dangerous than in another, because a man can hardly repent heartily for it. The murderer, and swearer, and thief, become many times exceeding sorrowful after the fact: but the wanton (as Hierome notes) even in the midst of his repentance sinneth afresh: the very conceit of his old pleasure doth occasion a new fault; so that when his devotion ends, he presently begins to repent that he did repent. Example hereof Augustine, who being in the heat of his youth (as himself writes of himself) begged of God earnestly the gift of continency: but, saith he, to tell the truth, I was afraid lest he should hear me too soon: *Malebam enim expleri concupiscentiam quam extinguere*. See the Gospel, Dom. 15, post. Trin.



## THE EIGHTH COMMANDMENT.

This overthroweth Anabaptistical and Platonical community; for if all things ought to be common, and nothing proper in possession, how can one man steal from another? All laws of giving, buying, selling, leasing, letting, lending, are vain, *si teneant omnes omnia, nemo suum*.

A man may transgress this Com- mandment in being a thief	{	To himself, in spending.	{	Too much.
		To others.		Too little.



Too much { Wasting more than he should in gaming, diet, bravery; such  
are arrant cutpurses unto themselves.  
Getting less than he should: Ignavi et prodigi sunt fures, saith  
Melancthon.

As a spend-all, so a get-nothing is a thief to his estate: "Poverty comes upon him as an armed man:" Proverbs xxiv. 34. An idle person is poverty's prisoner, if he live without a calling, poverty hath a calling to arrest him.

He that spends too little on himself, as the covetous wretch, is a robber of himself also, *Corpus extenuat, ut lucrum extendat*: He keeps his belly thin; that his purse may be full, he cannot afford himself so much as an egg, lest he should kill a chick: whereas a poor man doth want many things, a rich miser wants every thing: like Tantalus up to the chin in water, and yet thirsty. The which (as Solomon calls it) "is an evil sickness:" Eccles. vi. 2.

To others { Openly, which is plain robbery: so little practised, or so much punished in King Alfred's reign, that if a man had let fall his purse in the highway, he might with great leisure, and good assurance have come back and taken it up again.  
Secretly, which is properly called stealing. And this offence is manifold, for there is not only theft of the hand, but of the heart and tongue.

Covetous greediness is theft in heart: for howsoever it be a maxim in our law, *Voluntas non reputabitur pro facto, nisi in causa proditiōis: sed exitus in maleficiis spectatur, et non voluntas duntaxat*; yet it is a breach of this law, covetously to desire that which is not ours, albeit we seek not to get it wrongfully. Their hearts, saith Peter, are exercised in covetousness: and Chrysostom plainly, The covetous man is a very thief; *fur et latro*. The fathers of the law write that thieves are called felons, of our ancient word fell or fierce; because they commit this sin with a cruel, fell, and mischievous mind: teaching us hereby that a felonious intent is a principal in thievery.

There is also theft of the tongue, by lying, flattery, smoothing, &c. So we read, that "Absalom stole the hearts of the men of Israel," and so false Ziba stole the goods of his master Mephibosheth.

So flatterers and parasites are great thieves in court and country: not only *dominorum suorum arrisores*, sed etiam *arrosores*: and therefore let a flatterer be in your Pater noster, but not in your creed: pray for him, but trust him no more than a thief.

Frauds in buying and selling are reduced to stealing, because he that useth such deccits, secretly taketh of his neighbour more than

his due: but oppressions and unjust extortions are reduced by Divines unto robbery, because the cruel tyrant exacteth more than his own manifestly: not to pay debts, is reduced unto both: unto robbery, when a man to the great hindrance of his neighbour can and will not: unto stealing; when he partly will and cannot; I say will partly; for if he desire wholly with all his heart to pay the utmost farthing, God assuredly will accept of votal restitution, as well as of actual; and it is not a sin, though it be a sore.



## THE NINTH COMMANDMENT.

Next the prohibition of injuries in deed, follow the wrongs against our neighbour in word: "Thou shalt not bear false witness:" and that fitly, because, lying is cousin german to stealing. *Da mihi mendacem, et ego ostendam tibi furem*: If thou wilt show me a liar, I will show thee a thief.—*Erasmus*.

This precept condemns all manner of lying; for albeit one worse than another, yet all are naught. "The mouth that speaketh lies slayeth the soul;" Wis. i. 11; and Psal. v. 6. "Thou shalt destroy them that speak leasing." See Gospel, Dom. xv. post. Trinit.

Beside lies; every thing whereby the credit of our neighbour is impaired, especially those three sins of the tongue; { Contumely.  
Detraction.  
Cursing.

A contumely is an injurious word, spoken with an injurious mind, to the dishonour of our neighbour; I say with an injurious intent, otherwise when it is uttered by way of advice to direct or correct, as a father sometimes speaketh to his child, or a master to his scholar, or a pastor to his people, as Paul; "Ye foolish Galatians;" out of some heat, but yet not out of any hate, then it is no contumely or sin.

Or in merriment, not in malice: ("There is a time to laugh") and so by consequence a time to jest: when a witty conceit may profit and administer grace to the hearer. He that said the Duke of Guise was the greatest usurer in France, because he turned all his estate into obligations, hereby gave this honest advice, that if he should leave himself nothing, but only have many followers bound to him for his large gifts, in conclusion he should find a number of bad debtors. He that called his friend thief, because he had stolen away his love, did not wrong, but commend him.

It is lawful also to jest at the vanities of irreligious men, enemies to God and his gospel; as Elijah did at the foppish idolatry of Baal's priests. A friend of mine said of an upstart gallant in court with a jingling spur, that he had a church on his back, and the bells on his heels.

Every lay-papist must believe as the Church believes, albeit he know not what the Church believeth; he must also worship the consecrated bread, and yet knoweth not whether it be consecrated or no; for to the consecration of the host, the priest's intention is required, which no man knows but God, and himself. So that if a man tell his popish acquaintance that he is a blind buff, to worship and believe he knows not what, it were no contumely; because it did proceed out of zeal to God, and love to him; only to rectify his error, and not to vilify his person.

The second fault reduced to false witness is detraction, in speaking evil of our neighbour; and it is done by reporting that which is false, and sometimes by telling that which is true, but secret; whereby the credit of our neighbour is lessened with those, to whom his sin was not known before; for as a man may flatter in absence, namely when either the virtue is absent, or the occasion, and so the praise is not kindly, but forced either in truth, or in time; so likewise a man may slander his neighbour in speaking the truth unseasonably, without discretion out of time and place. A tale tossed from mouth to mouth increaseth as a snow-ball, which being little at the first, groweth to a great quantity.

Now the backbiter is bound in reason and religion to restore the good name of his neighbour, which he by detraction hath taken away; and that is exceeding hard, for a man's honest fame is like the merchant's wealth, got in many years, and lost in an hour. Wherefore speak well of all men always, if it may be done with truth; and when it cannot, then be silent: or else interrupt evil detraction with other meet and merry communication, as Samson at his marriage feast propounded a riddle to his friends, hereby to stop the mouths of backbiters, and to occupy their wits another way. Bernard excellently, the tale-bearer hath the devil in his tongue; the receiver, in his ear.

The thief doth send one only to the devil, the adulterer two: but the slanderer hurteth three; himself, the party to whom, and the party of whom he telleth the tale. Ter homicida (saith Luther,) uno ictu tres occidit: unus est qui loquitur, et unum tantum verbum profert, et tamen illud unum verbum uno in momento, multitudinis audientium dum aures inficit, animas interficit.



The third fault is malediction: a grievous offence, when it is spoken with hatred and a desire that such evil come upon our neighbour; but when it is uttered upon some sudden, without regard to that we speak, it is less evil, yet for all that always evil; because from the mouth of a christian, who is the child of God by adoption, nothing ought to pass but benediction.



### THE TENTH COMMANDMENT.

The former precepts intend thoughts and desires, as well as act and practice: for the Law-giver is a spirit and therefore must be worshipped in spirit; yet lest we should pretend ignorance, God in this Commandment giveth especial order for them. Or as others: the former precepts did condemn the settled thought to do mischief: but this, even the first inclination and motion to sin, though a man never consent, but snib it in the beginning: Rom. vii. 7, "Thou shalt not lust or desire."

Now we sin three ways in this kind :	{	1. By coveting the goods	{	Immoveable: as his land and
		of our neighbour,		house.
				Moveable: as his ox and ass,
		2. By coveting his wife.		&c.
		3. By plotting treason and murder.		

To covet his goods is against his profit, which is dear to him: to covet his wife is against his honour, which ought to be more dear: to covet his blood is against his life, which of all worldly things is most dear.

Whereas it is objected, that desire of murder is not forbidden in particular, as the desire of theft and adultery; for the commandment saith, Thou shalt not covet thy neighbour's house, Thou shalt not covet thy neighbour's wife; but it is not said, Thou shalt not covet thy neighbour's blood. Answer is made, that a man doth not desire any thing principally, but that which bringeth him some good, at least in appearance. And so he desireth adultery, because it bringeth delight; he desireth theft, for that it bringeth profit: but murder bringeth no good at all; and therefore it is not desired for itself, but only to attain to theft, or adultery, or some such designment.

So that God having forbidden expressly the disordinate desires of delectation and gain, consequently forbade desires of murder, which is not coveted but for unlawful profit and pleasure. Thus

perfect righteousness is fulfilled when we wrong not our neighbour either in deed, or in word, or desire; but contrariwise do good unto all, speak well and think charitably of all.

Now the reason why the Church appoints the Decalogue to be read at the Communion, is evident; namely, because the law is a schoolmaster unto Christ; teaching us to know sin, and by knowing of sin to know ourselves, and knowing ourselves to renounce ourselves, as of ourselves unable to do any thing, and so come to Christ, who doth strengthen us to do all things. Almighty God (saith Luther,) hath written his law, not so much to forbid offences to come, as to make men acknowledge their sins already past, and now present; that beholding themselves in the law's glass, they may discern their own imperfections, and so fly to Christ, who hath fulfilled the law, and taken away the sins of the whole world. For (as the reformed Churches of Scotland and Geneva speak,) the end of our coming to the Lord's table, is not to make protestation that we are just, and upright in our lives; but contrariwise we come to seek our life and perfection in Jesus Christ: being assuredly persuaded that the Lord requireth on our part no other worthiness, but unfeignedly to confess our unworthiness. So that (our enemies being judges,) it is well ordered that the Commandments are rehearsed in the ministration of this holy Sacrament. Let the novelists here blush, who calumniously censure our Church for omitting in the proem of the Decalogue one half line; when as themselves in their own Communion books have left out all the whole law. This indeed occasioned me to remember an observation of Commineus upon the battle of Montlechery, that some lost their offices for running away, which were bestowed upon others that fled ten leagues further. "Hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."



"LET YOUR LIGHT SO SHINE BEFORE MEN," &c.—MATT. v. 16.

The Lord's Supper is called a sacrifice by the learned ancient doctors, in four respects.

First, Because it is a representation and memorial of Christ's sacrifice on the cross: 1 Cor. xi. 26, "As often as ye shall eat this bread, and drink this cup, ye show the Lord's death until he come." So St. Ambrose, Christ is daily sacrificed in the minds of believers,

as upon an altar: Semel in cruce, quotidie in sacramento, saith Lombard.

Secondly, Because in this action we offer praise and thanksgiving unto God, for the redemption of the world; and this is the sacrifice of our lips, Heb. xiii. 15.

Thirdly, Because every communicant doth offer and present himself body and soul, a living, holy, acceptable sacrifice to the Lord, Rom. xii. 1. The which excels the sacrifices of the priests in old time; for they did offer dead sacrifices, but we present ourselves a lively sacrifice to God.

Fourthly, Because it was a custom in the primitive Church at the receiving of this blessed Sacrament to give large contribution unto the poor, a sacrifice well accepted of God, Heb. xiii. 16. Now the Church allowing and following this good old custom, stirs up the people to give cheerfully by repeating some one or two choice sentences of Scripture best fitting this occasion, as Matt. vi. 19; Matt. vii. 12, &c.

These kinds of oblation are our Church's offertory, and unbloody sacrifices offered by the whole congregation unto the Lord: so far differing from popish sacrificing, as St. Paul's in London, is from St. Peter's in Rome.

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#### 1 COR. II. 28.

The sum of the Minister's Exhortation before the Communion, is contained in these words of Paul: "Let a man therefore examine himself, and so let him eat of this bread, and drink of this cup."

Wherein observe two points: { A preparation, "Let a man examine," &c.  
 { A participation, "And so let him eat," &c.

In the first note the { Parties, { Examining, a man, that is, every man.  
 { Examined, himself.  
 { Parts.

Beza translates, and Erasmus expounds *ἑκαστος*, quisque: so the word is used, John iii. 27, "A man can receive nothing except it be given him from heaven:" and John vii. 46, "Never man spake like this." A man then in this place signifieth every man, subject, sovereign, priest, people. The which observation overthroweth utterly Romish implicit faith. Every layman ought to turn confessor, and examiner, endued with sufficient knowledge for this heavenly business; he must look not only through the spectacles of the priest, but also see with his own eyes, able to try himself.



“Himself.” For that is the duty; not another, for that is a fault. We must not be busy bishops in other men’s dioceses, but meddle with our own business; we must not break our neighbour’s head with the Pharisee, but smite our own breast with the Publican.

St. Augustine complained of men in his time, that they were *curiosi ad cognoscendu vitam alienam, desidiosi ad corrigenda suam*: and reverend Hooker, of men in our time, that their virtue is nothing but to hear gladly the reproof of others’ vice; like tailors, who measure; like barbers, who cut all other except themselves. But our Saviour Christ would not have us to gaze on the mote in our brother’s eye; but rather to pull out the beam in our own sight. And his Apostle here not to pry into others, but to try ourselves; not but that others according to their several charge, must examine others, as parents must examine their children, *Exod. xii. 26, 27*, and masters must examine their household, *Gen. xviii. 19*, and pastors must examine their parishioners, as here Paul corrected and directed the Corinthians: and for this cause the names of all communicants are to be sent unto the minister, that there may be made trial of all: yet if parents, and masters, and ministers omit this examination, every one must be both able and willing to prove himself.

The parts of examination are concerning the  $\left\{ \begin{array}{l} \text{Manner.} \\ \text{Matter.} \end{array} \right.$

For the manner, a trial is to be made  $\left\{ \begin{array}{l} \text{Uprightly.} \\ \text{Necessarily.} \end{array} \right.$

The former is implied in the word examine: which notes a diligent and exact inquiry, such as lapidaries and goldsmiths used to find out true metal from counterfeit, good from bad. As the Shunamite sought for Elisha, Mary for Christ, the woman for her lost groat; so we must search as if we would find, search until we find. Many men examine their bad manners, as they do their bad money, seek as if they would not see, search as if they would not understand. They decline sin through all the cases (as one notes,) in *Nominativo per superbiam*, in *Genitivo, per luxuriam*, in *Dativo per simoniam*, in *Accusativo per detractatione*, in *Vocativo per adulationem*, in *Ablativo per rapinam*; and yet they will not acknowledge their sins in any case. When other men’s examination hath found them out, excuses are ready: *Non feci: si feci, non malè feci: si malè feci, non multum malè: si multum malè, non mala intentione; aut si mala intentione, tamen aliena persuasione.* (I did it not: If I did it, I did it not badly; if it was bad, it was not very bad; if

very bad, I intended no evil: if with evil intention, it was by the persuasion of another.) Wherefore as the prophet said, "If ye will ask a question, ask it indeed:" so if ye will examine yourselves, examine earnestly, thoroughly, uprightly. For examination must be made necessarily. This we may gather out of the word therefore: whosoever shall eat this bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord: "Let a man therefore, &c."

Trial of ourselves then is necessary, both in respect of our { Duty.  
{ Danger, if we neglect this duty.

In respect of our duty: for Christ in his first institution used a commanding term, "do this." Do this in remembrance of me: so that it is not in our choice to do it, or not to do it. If any be not fit, he must endeavour to make himself fit: and the way to make fit, is examination: "Let a man examine himself therefore," &c.

Secondly, Trial is necessary in regard of the danger, if we receive the Lord's Supper unworthily.

Danger in respect of { The sin: ver. 27.  
{ The punishment for this sin in { General: verse 29.  
{ Particular: verse 30.

Now the matters in which every Communicant must be examined, are summarily two: { Faith.  
{ Repentance.

These two (like Hippocrates' twins) must go together hand in hand. For there is no true repentance without faith, nor lively faith without repentance. B. Latimer said well, lady faith is a great state, having a gentleman usher going before her, called agnitio peccatorum, and a great train following after her, which are the good works of our calling. He that saith he doth repent, when as he doth not believe, receives the Sacrament ignorantly: and he that saith he doth believe, when as he doth not repent, receives the sacrament irreverently: both unworthily.

The parts of faith are { Knowledge.  
{ Application.

Every Communicant ought to know the three general points of holy religion: namely, man's { Generation, how he was created according to God's image, in holiness and righteousness.  
{ Degeneration, how he fell from that estate, and all his posterity with him.  
{ Regeneration, how he was again restored and recreated by Christ's passion, of which this Sacrament is a sign and seal.

In more particular, every Communicant must understand the number and nature of the sacraments. Our Saviour Christ ordained in his Church only two sacraments, as generally necessary to sal-

vation, that is to say, Baptism, and the Supper of the Lord. Baptism is a sacrament of initiation and insition, assuring the first receiving into the covenant of grace: whereby men are matriculated and admitted into the congregation, and made members of Christ. For this cause the sacred Font is placed at the very door and entrance into the Church: but the communion is a sacrament of confirmation, to strengthen our faith, and cherish grace received: and therefore the Lord's Table by good order is placed in the best and highest room of the Church. Baptism must be received of one but once, because we cannot be born twice, one beginning in Christianity is enough: but the Lord's Supper often, because we need daily to be nourished in the faith of Christ: once born, fed alway.

The nature of this sacrament is made known by the names in holy writ given unto it:

Whereof I note principally two: the { Lord's Supper.  
Communion.

A supper in regard of the { Time, being instituted in the night that Christ was betrayed, as his farewell token.  
Things, because it is a holy feast (as Augustine said) Non dentis, sed mentis: not so toothsome, as wholesome: not corporal meat, but spiritual Manna.

The Lord's Supper in three respects: { 1. Because it was ordained by the Lord: 1 Cor. xi. 23.  
2. Because it was instituted in remembrance of the Lord: Luke xxii. 19.  
3. Because it was in the Primitive Church usually received on the Lord's day: Acts xx. 7.

It is called a communion in respect of the common union among ourselves, having at that time more specially perfect peace with all men: or a communion in respect of the public participation, as being a common mess, not a private mass proper to one, as the Popish priests use it; or a communion, as being a sign and seal of our communion with Christ: for his graces are conveyed unto us by the preaching of the Word, and administration of the sacraments.

Hence the sacraments (as Paschasius observes) have their name. Sacramenta dicuntur a secreto, eo quod in re visibili divinitas intus aliquid, ultra secretius efficit. In the words of our Church: "Sacraments are visible signs of invisible grace, ordained of God as badges and sure witnesses of his good-will towards us." It is meet every Christian should understand these and the like plain principles of holy faith: but exact knowledge to discuss controverted points about the sacraments is not required: according to that of Chrysostom, "The table of the Lord is not prepared for chattering jays:



but for high-towering eagles, who fly thither where the dead body lieth." It is not for subtle sophisters, but for simple believers ascending up to Christ upon the wings of faith, and therefore the Communicant must not only know, but apply that in particular, which he believeth in general: as that Christ's body was crucified for him, and his blood shed for him. He that understands, and believes, and applies these things, examineth his faith as he should.

In our repentance we must examine two points especially: to wit, our

<p>         Contrition for sin past.          Resolution to prevent, so far as we can,          all sin to come.       </p>	<p>         {       </p>	<p>Contrition for sin past.</p>
		<p>Resolution to prevent, so far as we can, all sin to come.</p>

For the first, *Pœnitentia est quasi punientia*. *Pœnitere* (saith Augustine) is *pœnam tenere*.

We must therefore weep with Peter, and water our couch with David, and put on sackcloth with Nineveh: nay, we must rend our heart. "For a broken spirit is an acceptable sacrifice to the Lord." *O magnum donum, quod in pœnam dedit, in salutem vertit: peccatum tristitiam peperit, tristitia peccatum contrivit.* As the worm bred in the tree devours the tree: so sorrow brought into the world by sin, doth overthrow sin: so good is God to turn curses into blessings, and grief into grace. If thy heart be not thoroughly touched for sin, become sorry because thou art no more sorry: resolve to be more resolved. For (as one wittily) *factum infectum, si non sit cor affectum.* If Joseph of Arimathea wrapped the body of Christ in clean linen, how darest thou receive it with an unclean soul? If thou wilt not kiss a prince's hand with a foul mouth, eat not the Lord's body with a foul mind. "Let a man therefore examine himself," &c. "And so let him eat of this bread, and drink of this cup." Having thus examined examination, I come now to the participation.

“And so let him eat,” &c. Of which words I purpose to speak first jointly, then severally. Considered jointly, they confute three popish conclusions, as first, the reservation, elevation, circumgestion, adoration of the bread. Our Apostle saith here plainly, that the bread must be taken and eaten: Ergo, not to be reserved, nor carried about, nor lifted up, nor kept in a box to be worshipped.

Secondly, to take, to eat, to taste, to drink, to do this in remembrance of Christ, are actions of the living, only pertaining to the living: and therefore the Papists are deceived, holding the mass to be a propitiatory sacrifice both for the quick and the dead. How can the dead eat or drink, taste or take? Ergo, neither the duty nor the benefit belongs unto them, but only to those alive; who first

examine themselves, and after eat of this bread, and drink of this cup.

Thirdly, the conjunction of these two: "Let him eat of this bread and drink of this cup," abundantly proves, that both parts of the Lord's Supper ought to be ministered unto all: Ergo, the Papists in denying the cup unto the Laity, wrong both God and his people, by defrauding them of this comfort. As every one must examine, so every one both eat, and drink: not only drink, and not eat; or eat, and not drink: but both eat, and drink. Christ foreseeing this Papistical error, said in his first institution, "Drink ye all of it:" he took the bread and said only, take, eat, indefinitely: but when he took the cup, he did add an universal note, *Bibite omnes*, Drink ye, drink all ye.

We conclude therefore with Cyprian, *Adulterum est, impium est, sacrilegum est, quodcunque humano furore instituitur, ut dispositio divina violetur*. Christ is the truth, and the way to the truth: Ergo, non aliud fiat à nobis, quam quod pro nobis prior fecit. Thus much of the words jointly. Now of every one severally.

"And so." Let there be first preparation, and then participation: when a man is thus examined, let him thus eat. Let him eat: The which are not words of permission, only leaving it to his choice, whether he will eat or not eat: but they are words of Paul's commission, insinuating that he must eat necessarily, not upon custom, but upon conscience. For it is not said here, let him, if he have no let at home, or occasion of absence abroad: if he be neither displeased with his pastor, nor angry with the people: but let him (without all let) examine, and then let him (without all let) eat of this bread. Eat: Christ in his first institution hath, take and eat. First take, then eat: take not only into your mouths, but into your hands: hereby representing the soul and faith; for the taking of the bread and wine into our hand, sealeth our apprehension of Christ by the finger of faith; John i. 12. "As many as received him, to them he gave power to be the sons of God; even to them that believed in his name." Eating of the bread, and drinking of the wine, sealeth our application of Christ incorporated into us mystically, 1 Cor. x. 16. For by the strength of faith we chew the cud, as it were, and make Christ our own. Yet herein observe a great difference between corporal food and this heavenly bread; for the one digested is made like us, but the other received into our soul maketh us like it. This action then of taking is very significant, and therefore I see no reason why the Priest altering Christ's ordinance, should give the bread into the people's mouth only, not

into their hand. First, the word λαβεῖν signifieth properly to take with the hand. Secondly, it is against the rules of common civility, that men of discretion, such as Communicants ought to be, should be fed like children, having their meat put into their mouth. Thirdly, if this taking be not construed of the hand, but of the mouth, there is an idle repetition and plain tautology in the words of Christ; for eating notes oral receiving, and therefore taking must imply manual receiving. Fourthly, it was the custom of the primitive Church, as we read in Eusebius and Cyril. How wilt thou (saith Ambrose to Theodosius) receive the Lord's body with a bloody hand?

The papists answer, that the Church altered this custom, because some reserved the bread for magical spells, and superstitious uses. A silly shift, for no abuse can take away the use of that which is simply good. The Bible must be read, albeit some pervert it to their destruction: the Word of God must be preached, howsoever it be unto some the savour of death unto death: and so the bread according to Christ's institution must be taken, albeit haply some keep it to wicked and idolatrous purposes.

"This bread." The nice distinguishing of the school is like the peeling of an onion; they pull off so many skins, until at last there is no skin. They turn and toss the words of Christ's institution, Hoc est corpus meum, so long, till they bring all that Christ said and did at his last supper unto nothing. For so we read in their gloss, that hoc doth signify nothing. Omnipotent creatures! who make of something nothing: and again of this nothing something; yea Christ, who made all things; for by pronouncing of these words, hoc est corpus meum, they make their Maker, a dozen gods at once with one sentence. This is a pronoun demonstrative, non individuum vagum, any thing, or a nothing. Stephen Gardiner herein forgot his grammar and logic too. For hoc, doth determine, and must, as Paul teacheth, and the circumstances of the gospel import, be restrained unto the bread. Jesus took the bread, and when he had given thanks, he brake (no doubt the bread,) that he took, and gave to the disciples the self-same that he brake, saying, take ye, eat ye this that I give you, *this* is my body. What *this* could our Saviour mean, but *this* that he gave, *this* that he brake, *this* that he took? which by the witness of truth itself was bread. If the papists imagine that he took bread, but brake it not; or brake it, but gave it not; they make the Lord's Supper a merry jest, where the latter end starteth from the beginning, and the middle from them both. Either they must dissent manifestly from the proposition of Christ, and exposition of Paul, from all the Fathers, and some of their own followers: or else admit our interpretation,



this bread is my body: and if we resolve the words of Christ so, they cannot be proper, but figurative; this bread is the sign and seal of my body.

“Bread.” It pleased our Saviour to make bread the outward element in this holy Sacrament, for the manifold analogies between it and his body. First, As bread is the strength and state of our natural life; so Christ is for our spiritual, being all in all.

Secondly, As bread is loathed of a full stomach, but most acceptable to the hungry soul; so Christ is most welcome unto such as “hunger and thirst after righteousness.”

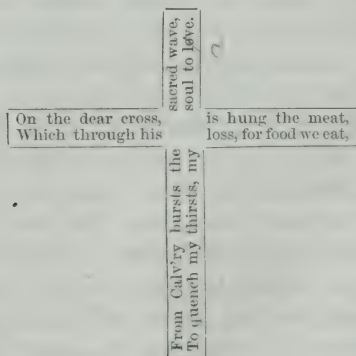
Thirdly, As bread is usual and daily; so Christ should be to the christian, feeding on that bread which came down from heaven, the soul’s ordinary refection.

Fourthly, As bread is made one loaf of many grains; so we that are many are one bread, and one body, because we are all partakers of one bread.

Unus ubique calix Domini: cibus unus, et una  
Mensa, domusque Dei.

Lastly, As corn is cut down with the scythe, threshed in the barn with many stripes, torn in the mill with much violence, then bolted and sifted, last of all baked with extreme heat in the oven, and all this, that it may be fit meat for our body; so Christ in his ripe age was cut down by cruel death, his body was whipped, his flesh rent asunder, his soul was as it were melted in the fiery furnace of God’s anger; and all this, that he might become food for our soul; that we might eat of this bread, and drink of this cup. The like resemblances are between the wine and his blood; for as wine doth make glad the heart of man, Psalm civ. 15, so the precious blood of Christ, as flagons of wine, comforts the sick soul. Paulinus sweetly:

In cruce fixa caro est qua pascor, de cruce sanguis  
Ille fluit, vitam quo bibo, corda lavo.



In this exhortation having St. Paul for our leader, and the Church of Scotland for our follower: I hope we need not any further examine, why the Church doth use this Scripture for this purpose. Augustine's observation is good, *Insolentissimæ insanix est, disputare, an id faciendum sit, quod tota facit Ecclesia.* (It is insane to dispute about doing that which the whole Church does.)



## SURSUM CORDA.

*Sursum Corda* seems to be taken out of the Lamentations of Jeremiah: chap. iii. ver. 14. *Levemus corda nostra cum manibus ad Dominum in cœlos:* used in the Church at least three hundred years before popery was known in the world. For Augustine who lived within four hundred years after Christ, and the blessed martyr Cyprian, who lived anno. 259, make mention of it in their writings often: Cyprian in *ser. de orat. dominic.* Augustine *de vera religione*, cap. 3, and *epist. 156*, and (as Cassander observes) *epist. ad Dardan. et lib. de bono perseverantiæ.* *Sursum corda* then is no rag of Rome, no piece of popery, but used in all liturgies of the ancient Church; and that which may content the novelists most, it was borrowed (as master Fox thinks,) not from the Latin, but from Greek Churches. Howsoever, it is exceeding fit: for Almighty God in his holy service requires our heart principally, "Son give me thy heart:" so that when we come to his temple, specially to his table, every one must say with David, "I lift up my soul to thee." For (as the Church of Scotland truly) the only way to receive worthily the Lord's Supper, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven, that we may find and receive Christ, where he dwelleth, a point well urged also by our Church: *Hom. concerning the worthy receiving of the Sacrament: part the first.*

The papists entertain this clause still in the Roman Missale, but it makes against their real presence. For if Christ's body, so large in quantity, as it was on the cross, be present in the Sacrament; what need any man lift up his heart, when as he holds it in his hand? *Totum hoc* (saith Augustine,) *fide tenemus, oculis cordis intuemur; Dominus ascendit in cœlum, ascendat cum illo cor nostrum.* His body must be contained in heaven until the time that all things are restored: it cannot descend down to us, we must ascend up to it. So Nicholaus Cabasillo writes in his exposition of

the liturgy; the priest after some speech to the people doth erect their minds, and lift up their thoughts, and faith, *Sursum corda*: let us think on things above, not on things below. They consent and say, that they lift up their hearts thither, where their treasure is, even to heaven, where Christ sits at the right hand of his Father.

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LUKE II. 14.—“GLORY BE TO GOD ON HIGH.”

The Lord's Supper is called an Eucharist, because it is a thanksgiving to God, for giving his Son to die for us: and therefore this hymn is so fitly sung by men on earth at the commemoration of his death, as it was by the choir of heaven at the celebration of his birth: for our reconciliation and peace with God, is ascribed in holy Scripture to Christ's passion especially: Rom. v. 10; Heb. ix. 12, 15.

Some make three parts of this song, which (if you please) call the

{	Treble, “Glory to God on high.”
{	Bass, “Peace on earth.”
{	Mean, “Good-will toward men.”

Others have divided it into two:

{	The first concerning God's glory.
{	The second, touching our good.

For peace on earth, and good will toward men are both one: because our peace with God is not from our good-will toward him: but altogether from his good-will toward us. “It is God (saith Paul) that maketh in you both the will and the work:” and therefore the Romish translation, “In earth peace, to men of good will:” and the Romish gloss, that “Christ brings no peace, but to such as be of good will,” are insufficient, and condemned even by their own mouth: as we may read in the Commentaries of Arboreus, Cajetan, Jansenius, Maldonatus upon the place. Concerning other scholial, or scholastical observations upon the text, I refer the reader unto Beauxamis, Erasmus, Calvin, and other learned expositors; especially to Jacobus Perez de Valentia, who compiled a whole treatise on this hymn.

It was first used in the Communion (as it is thought) by Theophorus a good man, and a glorious martyr, anno 254, Januar. 5. That which followeth in our communion book, we praise thee, we bless thee, was added by that famous Bishop Hilary: singing it first in his own Church, anno 340, and after brought into the



Churches by Pope Symmachus, anno 510, the Churches of Scotland use the like form of thanks at their Communion. And therefore the novelist can mislike nothing in this hymn, but that which all other like most, Antiquity.

“THE GRACE OF OUR LORD JESUS CHRIST,” &c.—2 COR. XIII. 13.

The two fiends that torment us, are sin, and a bad conscience : grace releaseth sin : peace doth quiet the conscience. Paul therefore begins his Epistles with grace and peace : and the Church ends her devotions either with “the grace of our Lord Jesus Christ,” &c., or with “the peace of God which passeth all understanding,” &c. But because there can be no peace with God, except we have the grace of Christ : first and chiefly Paul desireth grace, then Peace : Rom. i. 7. “Grace be with you and peace.” Because (I say) grace comprehends in it every good and perfect gift, by which only, we are whatsoever we are : Paul doth not only begin, but end his writings also with this one clause specially, “Grace be with you, &c.” But above the rest, the conclusion of this excellent Epistle is most full : and therefore worthily received of our and other Churches, as the fittest close, to shut up our public prayers. In it observe Paul’s affection towards the Corinthians, amplified,

With	{	Extension: in re-	{	Thing: “The grace of Christ, the love of God,
		gard of the		the communion of the Holy Ghost.”
		Intention: Amen.		Persons: “With you all.”

The work of our sal- vation is ascribed in our	{	Election, to the love of the Father.
		Redemption, to the grace of the Son.
		Sanctification, to the communion of the Holy Ghost.

So S. Ambrose doth expound this text pithily: *Dilectio Dei misit nobis Salvatorem Jesum, cujus gratia salvati sumus: ut possideamus hanc gratiam communicatio facit spiritus sancti: God the Father so loved the world, that he sent his only begotten Son to die for our sins, and to rise again for our justification: and God the Son, from God the Father, sent God the Holy Ghost which crieth in our hearts Abba Father: applying to our comfort both the love of God, and the grace of our Lord Jesus Christ.*

The word God, is used here personally, not essentially: for the fathers on this text note the blessed Trinity, that God is *Trinus* in

numero, unus in numine. S. Hierom thinks that Paul foreseeing the blasphemous Arian heresy, placed the second person in the first room, God the Son before God the Father. Others affirm, that the grace of Christ is named first, because it concerns us most. For albeit the love of God in its own nature go before the grace of our Lord Jesus Christ, "choosing us before the foundation of the world," Ephes. i. 4, yet in our view the grace of the Lord Jesus Christ goeth before the love of God: Rom. v. 10. "We are reconciled to God, by the death of his Son:" we feel the mercies of the one in the merits of the other.

It is a fruitful observation of Martin Luther, that Christian religion beginneth not at the highest, as other religions do, but at the lowest: it will have us to climb up to heaven by Jacob's ladder, whose feet touch the very earth. And therefore when thou art occupied in the matter of thy salvation, setting aside all curious speculations of God's unsearchable counsels, all cogitations of works, of traditions, of philosophy, yea and of God's law too, run straight to the manger, embrace the little babe Christ in thine arms, and behold him as he was born, sucking, growing up, conversant among men, teaching, dying, rising again, ascending above the heavens, and having power above all things. This sight will make thee shake off all terrors and errors, as the sun driveth away the clouds. In a disputation with a Jew, Turk, Papist, Heretic, concerning God's infinite wisdom, majesty, power; employ all thy wit and industry to be so profound and subtle as thou canst: but in the matter of Justification, wherein thou dost wrestle with the law, sin, death, and other spiritual enemies; it is the best course to look upon no God, but Christ incarnate, and clothed with thine own nature: to fix thine eyes upon the man Jesus only; who setteth himself forth unto thee, to be a Mediator, and saith, "Come unto me all ye that labour, and are heavy laden, and I will refresh you." "To behold the Lamb of God, who taketh away the sins of the world:" and so by the grace of Christ thou shalt understand the love of God, thou shalt perceive his wisdom, power, majesty, sweetened and tempered to thy capacity: thou shalt find the saying of Paul to be most true, that "in Christ are hid all the treasures of wisdom and knowledge:" that Christ in our justification is all in all: and therefore good reason he should have the first, and most place in this argument, that his grace should be named first and last.

"The love of God," is the fountain of all goodness (as Divines speak) *gratiarum gratia*: from which originally proceeds every perfect gift and grace. For Almighty God hath not elected us in re-

gard of our works, or other worth : but contrariwise, because God loved us, we do that which is acceptable in his sight. "I obtained mercy of the Lord (saith Paul) to be faithful;" *Ut fidelis essem, non quia fidelis eram*, as Lombard aptly.

The nature of this short treatise will not endure, that I should wade far into this abyss. I remember Paul's exclamation, "O the deepness of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" And the gloss of Augustine, *Volentes disputare de Dei profundo, mersi sunt* : Or, (as others) *Versi sunt in profundum*. I come therefore to the Communion of the Holy Ghost : a point more comfortable, than ordinarily felt, and yet more felt than can be disputed. It is said, Gal. iv. 6. "God hath sent the spirit of his Son crying in our hearts *Abba Father*:" he said not calling, but crying : and Rom. viii. 26, he calleth this crying "unspeakable groaning." When a man is tempted and afflicted, he feeleth the strength of his enemies, and the weakness of his flesh : he feeleth the fiery darts of Satan, the terrors of death, the wrath of God, all these cry out against him horribly : so that the perplexed soul sees nothing but sin threatening, heaven thundering, the devil roaring, the earth trembling, hell's mouth open and ready to swallow him up. But yet in the midst of all these, God's holy Spirit crieth in our hearts, and this cry doth outcry the clamors of the law, the bellows of hell, and howlings of infernal fiends : it pierceth the clouds, and ascends up to the ears of God, insomuch that the blessed Angels seem to hear nothing else but this cry : "The Spirit helpeth our infirmities, and the strength of Christ is made perfect through our weakness." For Christ is most powerful, when as we are most fearful ; even when we can scarcely groan : mark the words of Paul ; "The Spirit maketh intercession for us" in our temptation ; not with many words, or long prayers, he crieth not aloud with tears, have mercy on me O God : but only gives a little sound, and a feeble groaning, as, "*Abba Father*:" this is but one word, yet notwithstanding comprehends all things. Indeed the mouth speaketh not, but the good affection of the soul crieth aloud after this manner : O Lord God of compassion and Father of mercies, although I am grievously vexed on every side with affliction and anguish ; yet am I thy child, and thou art my father in Christ. This little word, or rather no word, but a poor thought, conceived aright, passeth all the flowing eloquence of Demosthenes and Tully, yea Tertullian and all the orators that ever were in the world : for this matter is not expressed with words but with groanings, and these



groanings are from the blessed Spirit. Thus you see the large extent of Paul's affection, in regard of the thing wished unto the Corinthians: "The grace of Christ, the love of God, the communion of the Holy Ghost."

The second extension is in regard of the person, "be with you all:" for the pastor must wish well, not only to the best, or to the worst, but this prayer ought to be made for every one as well as for any one. There is none so bad, but hath received some grace: none so good, but hath need to receive more grace. Wherefore pray we still "that the grace of Christ may be with us all."

The Church of England adds a third extension in regard of the time, "for evermore:" the which is implied in the text also, for the Corinthians (as we read in the former epistle,) were Saints by calling, and so doubtless had received already the grace of Christ, and had tasted of the love of God, through the fellowship of the Holy Ghost. He doth therefore now desire that the good work begun in them, may be perfect: that the grace received may continue with them, and increase daily unto the end, and in the end; that the love of God which cannot be greater *secundum essentiam*, may be greater *secundum efficientiam*, appearing, growing, abounding in them more and more for evermore.

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AMEN.

Amen is used in holy Scripture three ways (as Gabriel and Gerson speak,)

{ Nominaliter.  
{ Adverbialiter.  
{ Verbaliter.

As a noun, for truth: Apoc. iii. 14, "These things saith Amen, the faithful and true witness:" and so it is added in the conclusion of every gospel, and of the whole Bible, as a seal to confirm that which is written.

"In the beginning," is the first, "Amen" the last word of holy writ, a stately beginning, a strange ending. For what is more stately than antiquity? what more strange than truth? Hereby teaching us that the Scriptures have *vetera* and *vera*, which are not together in any other writing. For in humane learning many things are uncertainly true, and more certainly untrue: only the word of God is sealed with "Amen."

Secondly, As an adverb, for verily : so Christ often in the gospel, "Amen, Amen, dico vobis."

Thirdly, As a verb, signifying, "so be it : " Deut. xxvii. 15. Dicet omnis populus, Amen ; and so it is used in Paul's prayer expounded before, and in all our collects : insinuating our earnest desire, "that those things which we have faithfully asked, may be effectually obtained." And this custom of answering the minister in the Church "Amen," is ancient, as it appeareth in the 1 Cor. xiv. 16 ; Justin Martyr Apolog. 2, Hieron. prolog. lib. 2, in epist. ad Galat. Angustin. in epist. 107 ; Usus respondendi Amen antiquissimum esse patet, saith Bellarm. lib. 2, de Missa, cap. 16. Here is open confession, I would the Church of Rome would make open restitution also. For if the people must answer the priest amen, then the priest must pray to the people's understanding : and how shall they understand, except common prayer be said in a common tongue ? A conclusion agreeable not only to the Scriptures, as Bellarmine acknowledgeth, and to the practice of the primitive Church, (as Justine Martyr and Lyra report,) and to the patterns of other liturgies in South India, Muscovia, Armenia, but even to their own constitutions, and mass book ; for their own Clement, and their own Missal give order that the people should answer the priest in many things ; and how this can be done well, if the vulgar liturgy be not in a language vulgar, I cannot tell, Paul cannot tell.

All may see (saving such as the prince of darkness hath blinded) that their own pens have condemned their own prayers : even the phrases extant yet in their service book : "Let us pray, let us give thanks, we beseech, we offer, we praise, we bless, we adore," specially the people's answering "Amen," evidently demonstrate that the public devotions at the first institution were common to pastor and people : not mumbled in a corner alone by the priest, or chanted only by clerk and priest.

Thus I have briefly surveyed all our English Communion book, the which (as Hierom said of John's Apocalypse,) Tot habet sacramenta, quot verba : every title is grounded upon Scripture, every Scripture well applied, every good application agreeable to the most ancient and best reformed liturgies in all ages.

I beseech thee therefore (good reader) mark them diligently, which cause division and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple. So the God

of peace shall shortly tread down Satan under our feet, and in fine translate us from this jarring on earth, unto the well agreeing choir of heaven, where all sing in unity and uniformity; blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God, for evermore. *Amen.*

LEGE ET AGE: VIVE ET VALE.



## ADDENDA.

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The doctrine of an uninterrupted succession of ministers and sacraments in the Christian Church, from the times of the Apostles, down to the present day, is received and believed by nearly all denominations, professing Christianity. Those who doubt it must also doubt the authenticity of the Bible itself, which passing through the hands of so many copyists was as liable to corruption as the sacraments and ministry.

Among the prominent denominations around us who recognize and act upon this doctrine are the Presbyterians, Methodist Episcopalians, Lutherans, Moravians and Romanists. These denominations, with many others of like views, are so strict and rigid in preserving the Apostolic succession, that we may venture to challenge any one to name a single minister officiating among them, throughout their ten thousand congregations, who has not been regularly and duly set apart and ordained according to their respective usages. The Protestant Episcopal Church has been so exact and scrupulous in this matter that no single name can be exhibited, in the long list of the bishops from the present time up to Archbishop Parker, the regularity of whose ordination can be doubted. And as we ascend from the period of the Reformation, through the early ages of the English Church to the Apostles' own times, there can be brought forward no isolated instance of infidelity in preserving and handing down from generation to generation, uncorrupt and unchanged, the sacred deposits received at the Apostles' hands, the Bible, the Sacraments, as witnesses, to manifest its truth and commemorate its two great doctrines, and the ministry, to publish its religion and celebrate its sacraments. But on the other hand there is much to convince us of the fidelity of our ancestors, in the care of all these trusts. The Bible, as they gave it to us, was in all respects such as they received from the Apostles. The Jews prove their fidelity in keeping the Old Testament, and all Christendom attests it, respecting the New. The sacraments and ministry were preserved among them unchanged and pure, in the year 633, when they were visited by Augustine, and at the Reformation in continental Europe, Calvin, a man, whose learning and intellect enabled him to judge in such matters, not only acknowledged their fidelity in

preserving these things, but entered into a negotiation with the Archbishop of Canterbury to procure the English ministerial succession, for the churches of Geneva. That great man failed in his end, in consequence of the wars and political commotions of his time, but his letters are yet extant, and they go far in establishing the value which the Reformers attached to Apostolic institutions.

596 If further evidence is asked upon this important point, we select out of a mass of historical facts, one which must strike every mind with peculiar force; and which, alone, is sufficient to exhibit the great jealousy with which the ancient Britons regarded the least alteration in their established ecclesiastical usages. When Augustine came to England in 633, with his forty monks, as missionaries of Gregory the Great, to convert the Britons to the Christian faith, he found, by the representation of those who had travelled to other parts of the Island, that there were already Christians there before him, who had existed in various parts of Great Britain and Ireland, since the Apostles' time. After reflection upon the subject he determined to obtain a conference with their ministers, and at last succeeded in meeting them in a convention, called by mutual consent. During the interviews which followed it became evident that they disagreed in one point, viz.: the mode of calculating the day on which Easter falls every year. So tenacious were the Britons on this seemingly indifferent point, that all the arguments of Augustine, and all the influence of their king could not induce them to adopt the Roman method of calculation. They said, "we received this rule from the Apostles, and shall not change it to please the Romans." This controversy lasted more than one hundred years, and at last the conviction that the Roman method was the proper one, gradually produced a change. We ask the reader to decide, whether it be probable that these men, who were so faithful in such small things, would be likely to be unfaithful in a matter of such great moment, as to admit hastily and irregularly any one to a place in the holy ministry, to teach the people of God, to administer the sacraments, and to rule in the church of Christ?

As to the three orders in the ministry, although that is a separate question, foreign to the one before us, we may be permitted to say, that all the denominations which we have named agree in this point also.

The Lutherans, however, like Calvin, were unable, owing to the troubled state of Europe during the Reformation, to obtain and keep up the Episcopal succession, and although they still retain the *office*, they have not the *tactual* succession, but derive their ordina-

tion through what would be called "ruling elders," or the second order of the ministry.

The Methodist Episcopal Church, like the Lutherans, could not obtain the Episcopal succession, although their great leader Dr. Coke, sought it eagerly both in America and from England; and they also preserved the office, although they could not get the outward Divine commission in tactual succession. Their authority is derived through the second order in the ministry, i. e. Presbyters.

The Presbyterian Church recognizes the three orders, but confines the bishop's jurisdiction to a single congregation or parish. Their tactual succession is involved in much obscurity during the Reformation, and cannot be traced beyond that period. Calvin became a lecturer in Paris before he was admitted to deacon's orders in the church of France, and being driven thence found a refuge in Geneva, where he proceeded at once to preach, without any recorded ordination. Whether the other Reformers who were the fathers of the Presbyterian church ever had an outward commission to administer the sacraments, is a query which we must not discuss here. As these questions relate to the *visible church*, and not to the spirituality and individual excellence of ministers and people, their discussion should not excite jealousy and strife; but rather be conducted in love and with forbearance; and if the church can maintain her integrity, though men do not come over to her, they should at least admire her fidelity, and prize her as a great means in God's hand of publishing the truth, and training up many and great men in the ways of God.

We annex a map of the ministerial authority succeeding from hand to hand, through three several channels, all originating in the Apostles, and all combining in the American Episcopate.

Illustrations of these several channels will be given hereafter.

It may be easy for ignorant men to laugh at and ridicule this doctrine of the succession, as others do the genuineness of such parts of the Bible, as they do not like; and some the whole Bible: but let such persons accept our challenge, which we now give them, and disprove the fact, stated in the ordinal, "it is evident, that these three orders have existed in the church from Apostolic times;" let them show where the break happened in this chain, if it ever did occur.

Our ecclesiastical adversaries have been tinkering at the links of this chain for three hundred years; and although they all say that there is a break in it somewhere, yet no one, even looking through the magnifier, prejudice, has been able to find the flaw.



## EXPLANATION OF THE CHART.

“No man taketh this honour to himself, but he that is called of God, as was Aaron.”

“The things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also.” 2 Tim. ii. 2.

The authority to teach God's people and minister the ordinances may be had in two ways, and in no other.

1st. Miraculously, as Moses and Samuel, who without any “laying on of hands” did rule, teach, and offer sacrifice.

2d. By law, as Aaron and Joshua, Matthias and Timothy.

In the Christian church, miracles have ceased, and God has given us ordinary and regularly authorized ambassadors, who were directed to “commit what they had received to faithful men, who should likewise hand it down to others, so that all churches are now exceedingly scrupulous in examining a minister's commission, and if it be not regular, they give him a new one, before he can minister to their people. The Protestant Episcopal Church of America has received her authority to administer the sacraments and preach the gospel as Christ's agent and representative, through three distinct channels, which are represented by the chains on the chart, all emanating from Jerusalem, and combining in England.

The first chain represents the Apostle who carried the gospel into Britain in the beginning of the Christian dispensation: there it remained during many centuries, until, during the period prior to the Reformation, when it began to manifest its light to all Europe, and from the little Island of Jona in the Irish sea, it sent forth teachers into many of the continental states. This is represented by the chains of light radiating from Jona.

The second chain, coming through Arles in France, represents the church of France, planted by Apostolic hands, and in the year 632, giving the Episcopate to Augustine, who, although the expense of his mission was borne by Gregory the Great, did not go to Italy for consecration, but was consecrated in Arles.

The third, represents the succession which in latter times, was derived through the Italian church, by the consecration of one of the English bishops in Italy, prior to the Reformation.

It may be well to remark, concerning the last named succession, that the church of Rome has not corrupted the *succession*, but the *doctrine* which she delivers us; and consequently the priests of Rome like the sons of Ely may be duly ordained and appointed

“as was Aaron,” and godly Hannahs may through them worship God, and through them the succession may descend to Zacharias, while their wickedness may send the ark out of their own country, and break the neck of their old doting father.

We should not be ashamed of the “royal priesthood,” even though it be in Rome: but we may oppose “Roman priestcraft” even though it be in the church.

This chart, however, shows that we do not suffer much by the addition of the Italian succession, which is lost and mingled among the others: and is the addition of one bishop to a church which already had scores of them.

#### SUCCESSION OF BISHOPS FROM THE APOSTLES.

Succession of Bishops from the Apostle St. John, and also from the Apostles St. Peter and St. Paul to the present Bishops of the American Church:—

##### I.

##### *First Century.*

##### ST. JOHN.

St. Polycarp, Bishop of Smyrna.

*Bishops of Lyons.*

Pothinus,

##### ST. PETER AND ST. PAUL.

*Bishops of Rome.*

Linus,  
Anecletus,  
Clement.

##### *Second Century.*

Ireneus,

Zacharias,

Elias, who consecrated the *Bishops of Arles.*

Faustinus,

Trophinus,

Evarestus,  
Alexander,  
Xystus or Sixtus I.,  
Telesphorus,  
Hyginus,  
Pius I.,  
Anicetus,  
Soter,  
Eleutherius,  
Victor I.,  
Zephyrinus.

##### *Third Century.*

Verus,

Julius,

Platony,

Vocius,

Maximus,

Tetradus,

Regulus,

Martin I.,

Victor,

Calixtus I.,  
Urban I.,  
Pontianus,  
Anteros,  
Fabianus,  
Cornelius,  
Lucius I.,  
Stephanus I.,  
Sixtus II.,  
Dyonisius,  
Felix I.,  
Eutychianus,  
Caius,  
Marcellinus.

*Fourth Century.**Bishops of Rome, con'd.*

Verissimus,  
Justus,  
Albinus,  
Martin,  
Antiochus,  
Elphidius,  
Licarius,

*Bishops of Arles, con'd.*

Marinus,  
Martin II.,  
Valentine,  
Saturnius,  
Arternius,  
Concordius,  
Heros,

*Bishops of Rome, con'd.*

Marcellus I.,  
Eusebius,  
Melchiades,  
Silvester I.,  
Mark,  
Julius I.,  
Liberius,  
Damasus I.,  
Siricius,  
Anastasius I.

*Fifth Century.*

Eucherius I.,  
Patiens,  
Lupicinus,  
Rusticus,  
Stephanus,

Patroclus,  
Honoratus,  
Hilary,  
Ravenus,  
Augustalis,  
Leontius,  
Æonius,

Innocent I.,  
Zosimus,  
Boniface I.,  
Celestine I.,  
Sixtus III.,  
Leo I., or *the Great*,  
Hilarius,  
Simplicius,  
Felix III.,  
Gelasius I.,  
Anastasius II.,  
Symmachus.

*Sixth Century.*

Viventiolus,  
Eucherius II.,  
Lupus,  
Licentius,  
Sacerdos,  
Nictus,  
Priscus,  
ÆTHERIUS.

Ceserius,  
Ananias,  
Aurelian,  
Sapandus,  
Licerius,  
VIRGILIUS.

Hormisdas,  
John I.,  
Felix IV.,  
Boniface II.,  
John II.,  
Agapetus I.,  
Sylvester,  
Vigilius,  
Pelagius I.,  
John III.,  
Benedict I.,  
Pelagius II.,  
GREGORY I.

*Seventh Century.*

Sabinus,  
Boniface III.,  
Boniface IV.,  
Adeodatus,  
Boniface V.,  
Honorius I.,  
Severinus,  
John IV.,  
Theodore I.,  
Martin I.,  
Eugenius I.,  
VITALIAN.



## II.

*Archbishops of Canterbury.**Seventh Century.*

Augustine,  
Laurence,  
Melitus,  
Justus,  
Honorius,  
Adeodatus,  
Theodore,  
Berthwald.

*Eighth Century.*

Tatwine,  
Nothelm,  
Cuthbert,  
Bregwin,  
Lambert,  
Æthelred.

*Ninth Century.*

Wulfred,  
Theogild,  
Ceolnoth,  
Æthelred,  
Plegmund.

*Tenth Century.*

Athelm,  
Wulfelm,  
Odo Severus,  
Dunstan,  
Æthelgar,  
Siricus,  
Alfrie.

*Eleventh Century.*

Elphege,  
Lifing,  
Æthelnoth,  
Edsius,  
Robert,  
Stigand,  
Lanfranc,  
Anselm.

*Twelfth Century.*

Rodolphus,  
William Corbell,  
Theobald,  
Thomas a' Becket,  
Richard,  
Baldwin,  
Reginald Fitzjocelin,  
Hubert Walter.

*Thirteenth Century.*

Stephen Langton,  
Richard Wetherfield,  
Edmund,  
Boniface,  
Robert Kilwarby,  
John Peckham,  
Robert Winchelsey.

*Fourteenth Century.*

Walter Reynold,  
Simon Mepham,  
John Stratford,  
Thomas Bradwardin,  
Simon Islop,  
Simon Langham,  
William Whittlesey,  
Simon Sudbury,  
William Courtney,  
Thomas Arundel.

*Fifteenth Century.*

Henry Chicheley,  
John Stafford,  
John Kemp,  
Thomas Bourcher,  
John Morton.

*Sixteenth Century.*

Henry Dean,  
William Warham,  
Thomas Cranmer,  
Reginald Pole,  
Matthew Parker,  
Edmund Grindal,  
John Whitgift.

*Seventeenth Century.*

Richard Bancroft,  
George Abbott,  
William Laud,  
William Juxon,  
GILBERT SHELTON,\*  
William Sancroft,  
John Tillotson,  
Thomas Tennison.

*Eighteenth Century.*

William Wake,  
John Potter,  
Thomas Herring,  
Matthew Hutton,  
Thomas Secker,  
Frederick Cornwallis,  
JOHN MOORE.

*Scottish Bishops.**Seventeenth Century.*

James Sharpe,  
Alexander Burnet,  
Alexander Ross.

*Eighteenth Century.*

Arthur Ross,  
John Fullerton,  
Arthur Miller,  
Andrew Lunsden,  
David Freebairn,  
Thomas Rattray,  
Robert Keith,  
Robert White,  
William Falconer,  
ROBERT KILGOUR.

\* Who, while Bishop of London, consecrated James Sharpe Archbishop of St. Andrews.

ROBERT KILGOUR, Bishop of Aberdeen, and Primus of the Scottish Church, consecrated Samuel Seabury, Bishop of Connecticut, first Bishop of the American Church, Nov. 14, 1784.

JOHN MOGRE, Archbishop of Canterbury, consecrated William White, Bishop of Pennsylvania, second Bishop of the American Church, Feb. 4, 1787.

### III.

#### *Senior Bishops of the American Church.\**

##### *Eighteenth Century.*

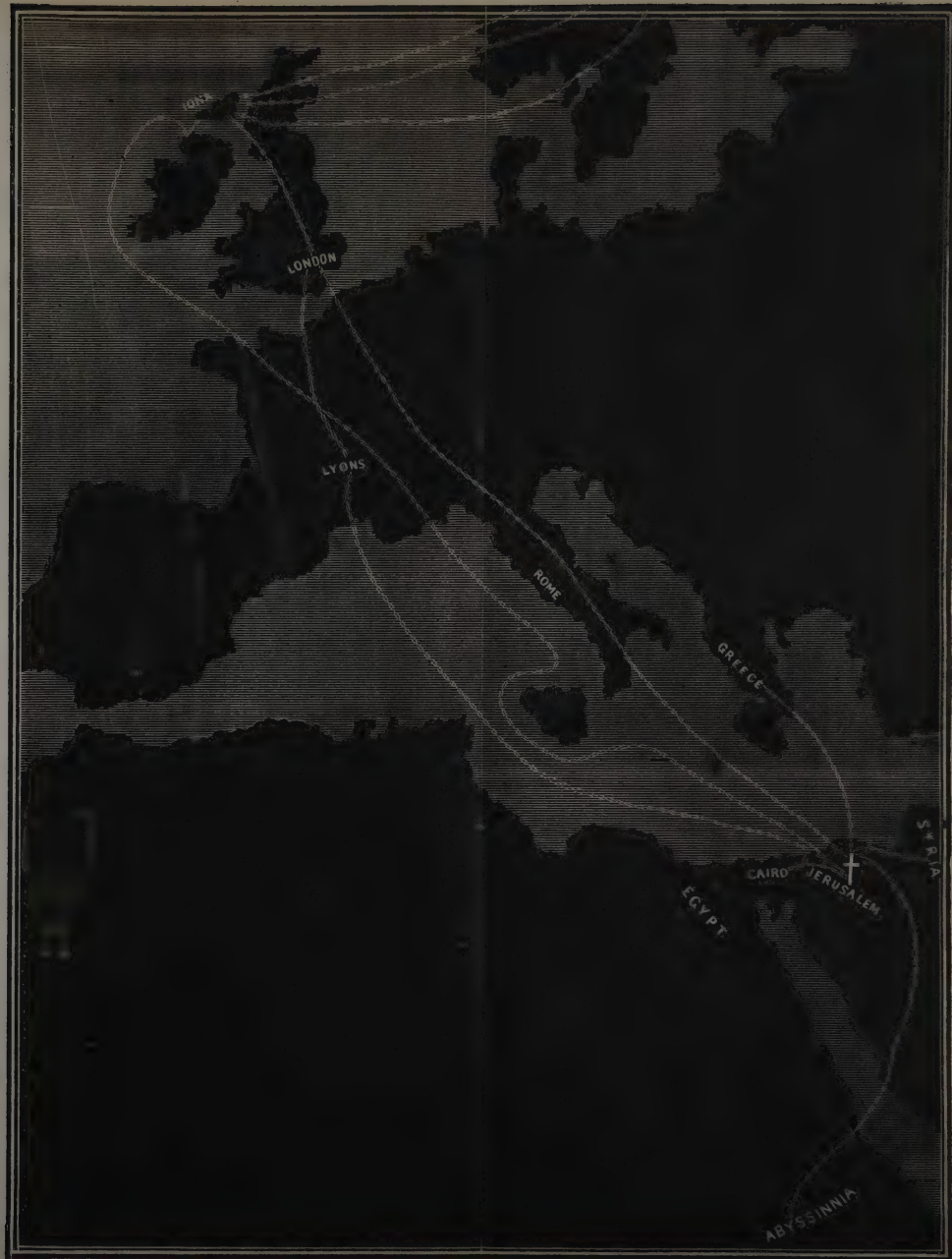
Samuel Seabury,  
William White.

##### *Nineteenth Century.*

Alexander Viets Griswold,  
Philander Chase.


A succession of Bishops may also be traced from St. James, the first Bishop of Jerusalem, to the American Bishops, viz.: in the See of Jerusalem to John III., the 51st Bishop, who, in the year 523, consecrated David, Archbishop of St. David's, in Wales; and in the See of St. David's to the present time: or to the period of the Reformation, when it comes through Matthew Parker and his associates.

\* The American Bishops are on a footing of entire equality as to Episcopal rights; but certain duties of an executive character devolve on the one who happens to be senior in the Episcopate.








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